

# Christian Courier

Formerly known as .....

## Calvinist Contact

A Reformed Weekly

October 30, 1992/48th year of publication/No. 2327

## Jays 'heroic struggle' captures Canada's imagination

Marian Van Til

ST. CATHARINES, Ont.—There's much talk of "Canada's baseball team" as the Toronto Blue Jays have become the first Canadian-based team to make it into the World Series and at this writing are on the verge of winning it.

But do many outside of Ontario really care? And if so, what's causing the nationwide euphoria?

According to a recent *Macleans* poll, well over half the population said they

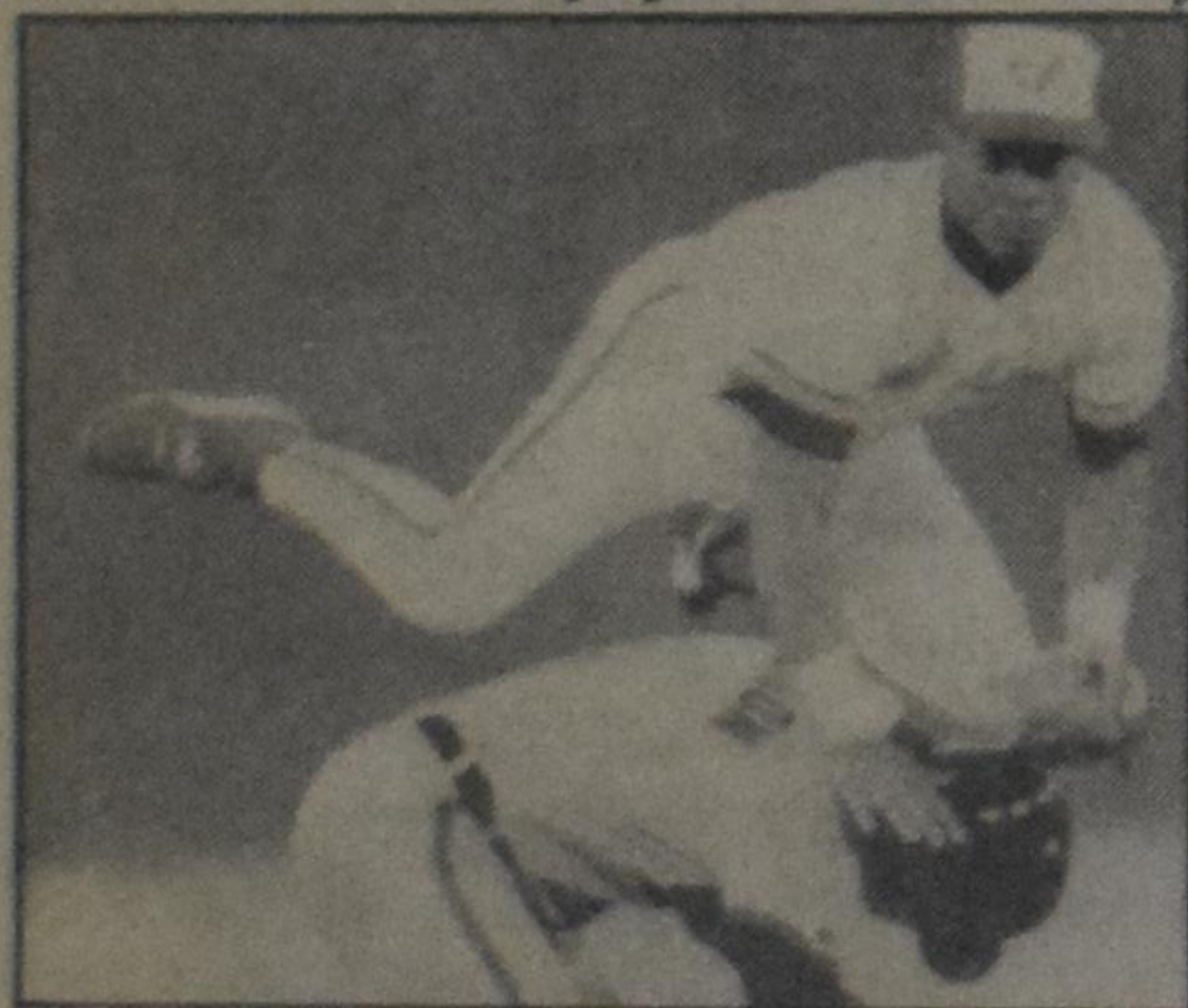


Photo: C.C. files

Toronto Blue Jay Roberto Alomar. The team has become a pleasant diversion for many Canadians.

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root for the Blue Jays. The Expos were more popular only in Quebec. *Christian Courier*, too, found among its readers Blue Jays fans far from Toronto. Just before World Series Game 5, C.C. spoke with various Canadians across the country.

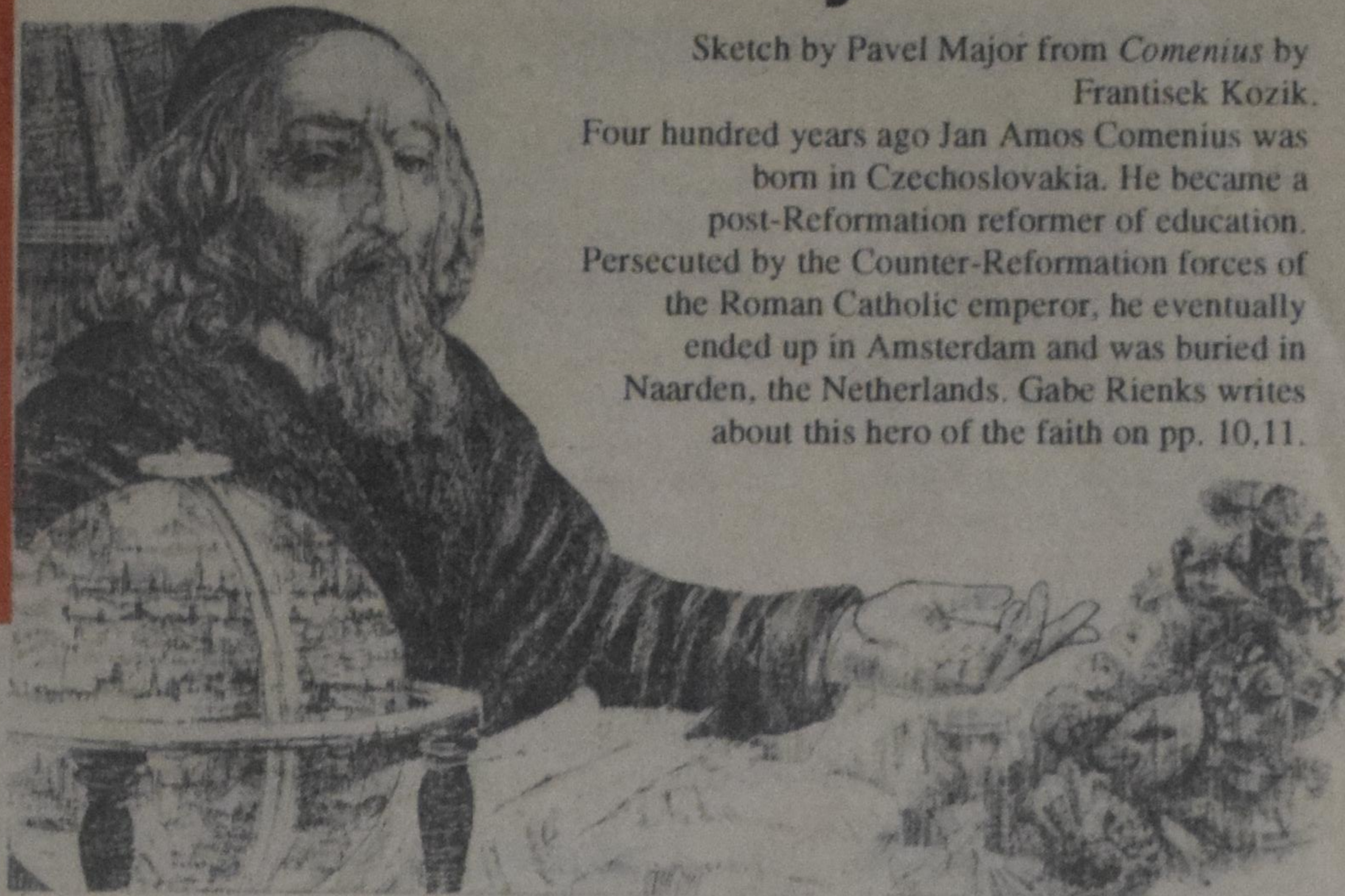
Nick Ringma, a businessperson from Langley, B.C., admitted he's not much of a baseball or sports fan. But he observed, "I think people here are pretty wound up in it. I'm certainly aware it's going on; CBC is blasting it everywhere. And [during the American League play-offs] people were trying to get out of work early to watch the games."

Regarding fans, Ringma confesses he's "still stuck with the stereotype of the guy with three beers and a TV set," though he knows there are a lot of other fans, including women. And Ringma is cynical about professional sports having become big business.

Commenting on the connection some commentators are making between the World Series euphoria and a Yes vote on the referendum, Ringma says, "I think Mulroney's more than happy about this. I don't think it can really unite people, but it makes people happy. I don't think it's so much that everybody's behind the Jays as it is a Canada versus the U.S. thing. That's why Westerners cheer it."

See SOME — p. 20 ...

## Reformation Day



Sketch by Pavel Major from *Comenius* by Frantisek Kozik.

Four hundred years ago Jan Amos Comenius was born in Czechoslovakia. He became a post-Reformation reformer of education. Persecuted by the Counter-Reformation forces of the Roman Catholic emperor, he eventually ended up in Amsterdam and was buried in Naarden, the Netherlands. Gabe Rienks writes about this hero of the faith on pp. 10,11.

Bill Fledderus

ST. CATHARINES, Ont.—While the 16th century Reformation may be an important element for the identity of self-styled "Reformed Christians," it appears that to Roman Catholics, those events and theological arguments are largely unimportant — to the point that some even consider them irrelevant.

These and other opinions were expressed by a variety of Roman Catholics recently contacted by *Christian Courier*.

The events and theological disputes of the Reformation "do not touch the lives of most Catholics today," explains Bishop Thomas Fulton of St. Catharines, Ont. He points to the declaration on ecumenism of the second Vatican council (1963-1965), which states that ongoing reformation is a necessary part of the development of the church. "Even before the 16th century, the church had to fight continually to correct itself and to remain orthodox," he adds.

Most Catholics "are much more concerned with the time of Christ, with the present and with looking forward to his return" than with the theological issues of the Reformation, according to Father Carl Matthews, S.J., editor of the

## Ecumenism more important to Catholics than Reformation issues

*Catholic Register*, from Toronto.

Catholic churches and others, including Reformed, have discussed many of the original disputes which were so divisive at the time of the Reformation, and "we have made great strides in understanding and accepting each other, and dealing with the polemical condemnations of the past," says Harry McSorley, professor of theology at both the Toronto School of Theology and the University of Toronto.

### Reformation in four words or less

The main theological causes for separation involved questions about justification, the papacy, the Lord's Supper and baptism, he explains. Most of them have been discussed in detail by

See CATHOLIC — p. 2 ...

### Thinkbit:

Former communist: "Because of reforms, we in the east bloc no longer believe that religion is the opiate of the masses. Apparently democracy is."

From a cartoon strip

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## News

## Catholic/Protestant gap closing

... continued from p. 1

representatives of the various churches of the World Council of Churches, he says, which, since its founding in 1948, has published several major statements of basic agreement such as the Lima declaration of 1982. He also recommends a book entitled *Condemnations of the Reformation era: Do they still divide?* (Ed. C. Lehman and W. Pannenberg, Fortress Press, 1990).

"But the Reformation was not just theological," notes Fulton, "it was inextricably tied to political situations (such as that of 16th century Germany) and all kinds of other contextual factors — look at the founding of the Anglican church for example." Catholic church historians freely admit that the church of the time was decadent and that errors had crept in, McSorley says.

### Reformation a 'management crisis'

"The way I see it," says Catholic layperson Dini Nymark of Pierrefonds, Que., "the Reformation was more of a crisis in the management of the church than a problem among the rank and file — a lot like the present political crisis in Canada." Nymark teaches human nutrition at a CEGEP (community college) in Montreal.

"It's really unfortunate how it set so many Christians at odds with each other, and that those divisions have lasted so long. That's not to say that it could have been avoided at the time. The church was doing many un-Christian things [such as] amassing great wealth and political power," she says.

"Those things were not part of Christianity in the beginning — they were never intended to be part of it. The Reformation

was a response to abuse, and I'm sure at the beginning the Reformers intended to make the church better — but unfortunately, they splintered it into many pieces."

"I still have no use for the palatial pomp [of the Vatican] and the overwhelming hierarchy of the Catholic church," she adds. "From what I can see, Protestant churches appear much more democratic — if that's true, then maybe the Reformation caused at least one good result."

### Gaps have shrunk in last 40 years

"From what I can see, I think Catholic and Reformed churches are coming closer together," says Joanne Slegers of Aylmer, Ont. "When you look closely, there's not a big difference" between them. Slegers' family attend a Christian Reformed church, but she married a Catholic and joined the Catholic church, where she is a youth ministry leader.

"Reformed Christians are moving towards showing more respect for Mary and for the Communion of the Lord's Supper — in fact, it seems to me that the liturgy, the formulary used in Reformed churches has become much like the Roman Catholic one," says Slegers.

She adds that the increase in Bible study by lay Catholics has also contributed to a rapprochement.

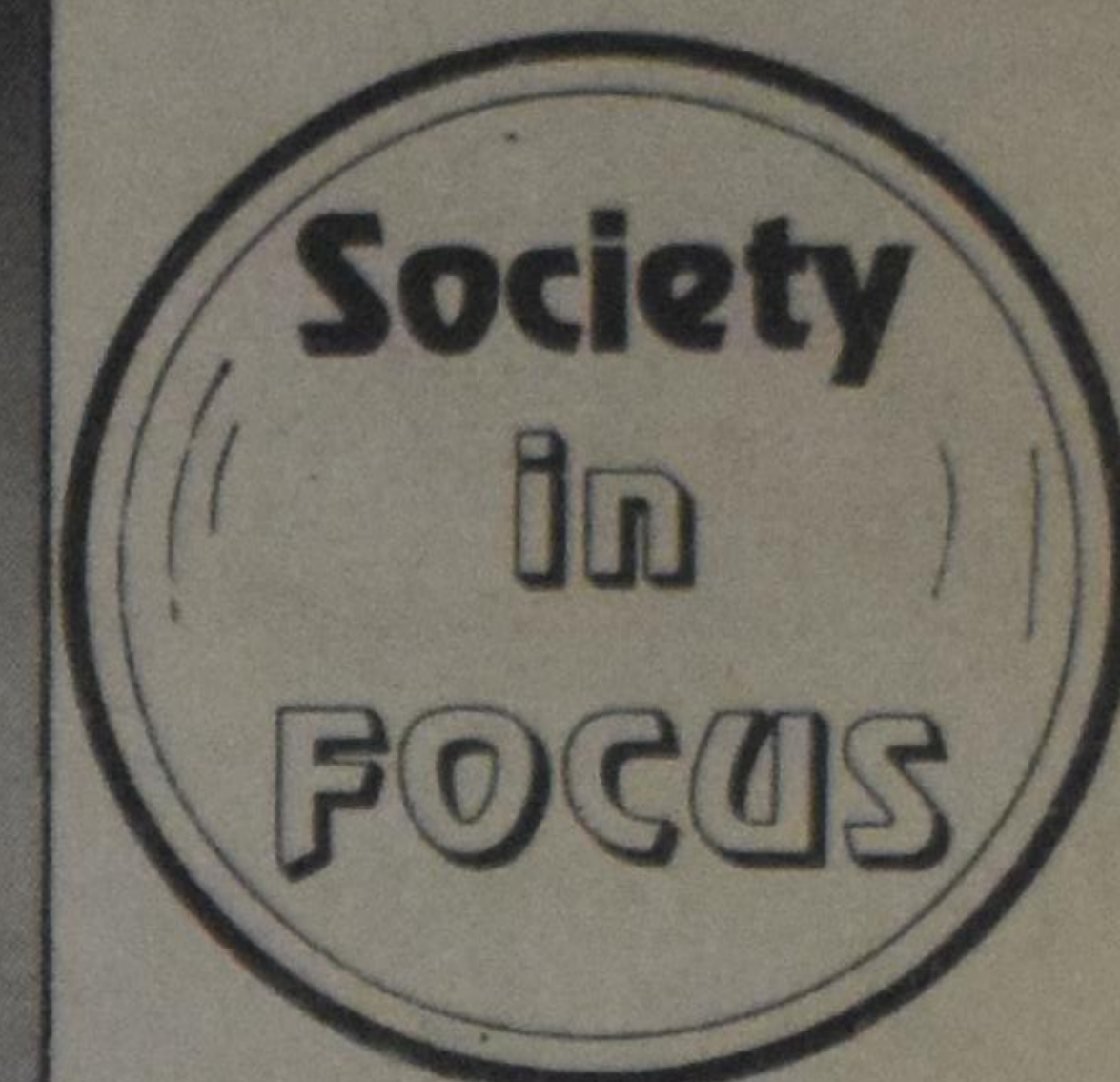
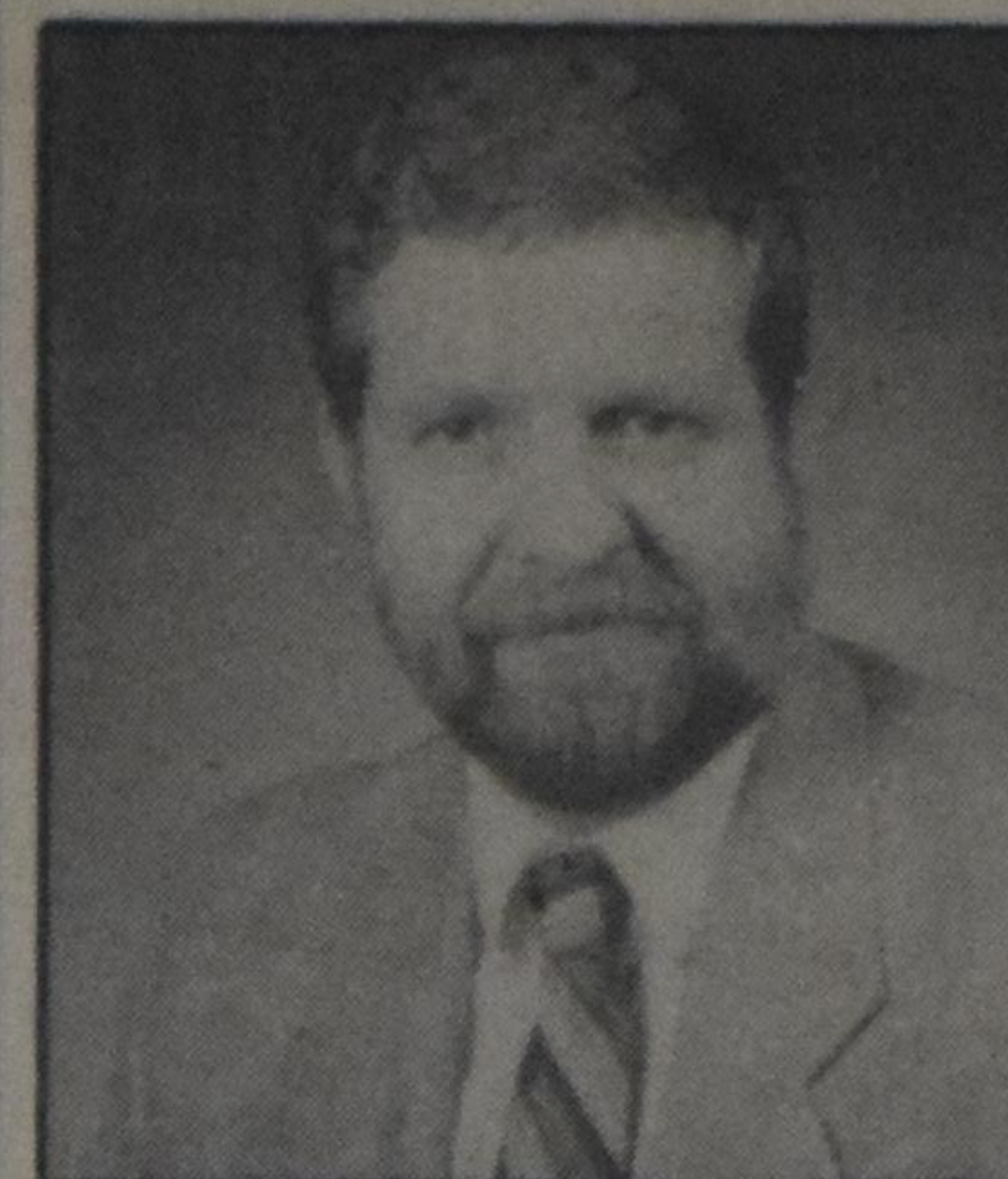
"Our belief that we were the one true church was arrogant — but everybody held to that because we had no exposure to other kinds of Christians. Once you meet other Christians and get to know them personally, you realize that they are just as sincere as you."

"I believe faith is a gift from God. You cannot judge others if God has decided to give them

that gift," says Nymark.

She also explains that her husband is a Lutheran. "When we visit his family, we attend his parents' Lutheran church. In our younger years that would have been out of the question. But now I feel no differently when I partake of Communion and someone announces that the bread represents Christ's body or when someone announces that it is his body."

"I think Christians now focus much more on what unites them. There's not a lot that separates them."



## What's happening to public education?

Some time ago I had a conversation with a public school trustee I've known for 10 years. We've worked together for a common cause: special education services and food programs for young children who come to school without breakfast. She has often been a strong advocate for those who are less fortunate than most of us.

I asked her why she had decided not to seek another term of office as trustee. After first avoiding a direct answer she eventually responded unequivocally, animated by deeply held convictions.

"Education is in for a very difficult time," she said. "You know what I have always stood for, and now I don't want to be part of dismantling what I have fought for years to obtain."

Just to punctuate this trustee's decision, another colleague, the current chairperson of the Calgary board of education, also announced her decision not to seek reelection. Apparently her anger was so great after a budget meeting with the Minister of Education that she resigned from the provincial Conservative Party and announced she was seriously thinking of running for the Alberta Liberals in the next provincial election.

### Suffering from individualism

I suspect the threat to funding for public education is not unique to Alberta. Like other broadly defined social programs, public education at all levels is suffering badly from a highly individualistic approach to public policy questions. It's an approach most often favoured by a neo-conservative generation; if there isn't an immediate and personal benefit for me, I don't want to pay the bill. Consequently, user fees are steadily eroding access to good schooling and driving a wedge between the poor and the middle class.

Politicians of all stripes are suggesting we have to learn to do things differently, but what they avoid saying, and what they really

mean, is that we'll all have to do more with less.

In this Conservative dominated province, it also means investing in the past by giving away billions of dollars in grants, tax concessions, loan guarantees and paying outrageous settlements for their incompetent friends at Novatel.

### Promotional gimmickry

Not surprisingly, always eager to make a buck and exploit an opportunity, other corporations are ready, able and willing to ensure themselves a future market. The arrival of corporate funding based on advertising to a captive audience in carefully selected schools, and other education-oriented promotional gimmickry, is already making significant inroads. It's an insidious sign. This parasitic form of corporate adventurism doesn't bode well for the future of public education or for its students.

Distortions in personal and community values also challenge well-established educational priorities. A comment by the same public school trustee that it was easier to get public funding for high school football helmets than food for young elementary school children wasn't a big surprise. The vulgar amounts of money used to compensate professional athletes by a pristinely gullible public simply exacerbates the point. It's a little like Nero fiddling while Rome burned.

Supporters of Christian education prove daily their commitment to the education of children and are in a unique position to support, encourage and promote the development of public education as well. In this province that is especially the case.

While many of us bear the injustice of paying for our own children's education with limited public support, the present attack on public education is at least as great a travesty.

*Jake Kuiken is a registered social worker who lives and works in Calgary.*

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## Pressreview

Carl D. Tuyl



## Pressreview

Poor Premier Bourassa is surrounded by aides who betray him for less than 30 political pieces of silver. His inner circle of advisors is leakier than a colander. It got to be so bad that federal ministry people had to be called upon to brief him for the debate with Parizeau.

It's different at the Prime Minister's office, where chief of staff Hugh Segal threatens with capital punishment anyone who discloses to the press one unauthorized comma. There are some unreliable members in Monsieur's caucus, however. In New Brunswick he challenged them to come "out of hiding." Fat chance; it would be the end of their Tory privileges.

★ ★ ★

There are, of course, discussions that will linger on even after the great Yes/No

campaign. When will the next federal election be held? Will Monsieur run again? Will Prince Edward Island get its fixed link? What will happen to Joe Clark? How are we ever going to get out of our national debt? Will Toronto ever be host to the Olympic Games, or will Beijing get them first? Is Broadbent still wearing corduroy?

There will still be problems to be solved. What about unemployment? How shall we restore the ozone layer? What about all the nuclear waste the Soviets dumped in the Arctic seas? Trade minister Michael Wilson will keep trying to resolve the international agricultural subsidy conflict.

★ ★ ★

Perhaps someone will be working on the problem that keeps haunting me: How do you call yourself on the telephone? If you do it from the outside nobody answers, and when you dial from the inside the line is busy.

★ ★ ★

Guess what? Argentina is already making moves aimed at inclusion in the North American Free Trade Agreement. The world is truly becoming a global village. Pretty soon we're going to barter fiddleheads for penguins with our neighbours in Patagonia.

From Argentina's theologian Ruben Alves comes this profound statement: "Hope is the melody of God's future."

Faith is dancing in it now." What a wonderful definition of faith!

★ ★ ★

The *Globe and Mail*, ever wanting to keep us all thoroughly and totally informed, reports that patent 1,308,295 has been issued for the process of regenerating sunflowers by embryo-genesis. That will make our lives a lot easier, won't it?

★ ★ ★

The Anglican Diocese of Ottawa is considering a new approach to evangelism. It will seek the attention of baby boomers with a series of high-impact advertisements. A kind of Calvin Klein evangelism.

★ ★ ★

There was a big political upset in the Yukon that got scarce press coverage what with all the Blue Jay hype and upside-down flags. The N.D.P. had hoped to make history by winning a third consecutive term of government. No such thing, though. The Yukon will have a minority government led by the Yukon Party. I don't even know what the Yukon Party is all about.

And a woman in California has a novel approach to politics. Katherine Balog alleges that Clinton was a draft dodger and a communist sympathizer and that the prospect of this man becoming president has caused her serious emotional and mental stress. She has filed a lawsuit through which, I presume, she is seeking financial compensation.

★ ★ ★

Life is getting tougher in Cuba now that sugar uncle Russia is putting the lid on hand-outs. There is no more hard currency to buy fuel, so automobilists can put their vehicles on blocks, at least for the month of December.

I like Perot's description of the U.S. deficit: it is like a severely disturbed aunt locked away in the basement. Nobody wants to talk about her, but one day she will escape and kill the neighbours. There are so many zeros both in the U.S. as well as the Canadian deficits that they both have become big non-entities. Nobody seems to talk about them any more. Instead, politicians keep walking and talking in a

semi-shadowed twilight zone between illusion and reality.

The Pope too, multilingual though he is, does not always speak in terms that are easily understood. "To say America is to say Maria," His Holiness said during his visit to the Dominican Republic. Figure that one out.

★ ★ ★

Mama mia, the Italian government introduced an economic austerity plan. Spending cuts, tax increases and no more indexed wages. The unions issued a call to resist such awful measures and millions of banner-waving Giovannis poured into the streets. Imagine, spending cuts!

★ ★ ★

The *New York Times* (all the news that's fit to print) had a cute way of headlining the current U.S. presidential

debates: "Did Not, Did So." Oh say, can you see the end of this boring spectacle? A few more weeks, folks, and we'll know the ending.

★ ★ ★

China introduced a sort of adapted version of the Netherlands' early retirement scheme by replacing a bunch of powerful 80-year-olds with a younger group in the important Central Committee of the Chinese Communist Party. The old boss himself, 88-year-old Deng Xiaoping, remains in the saddle (if not firmly then at least well-fixed). They say you're only as old as you feel — but that, folks, is a lollapalooza of a lie.

*Cary Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Church.*

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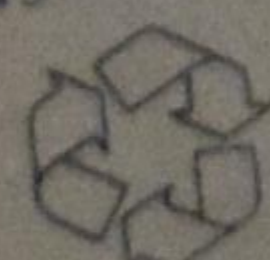
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## Editorial

# 'Sola Scriptura' is not the end of the discussion

One of the key phrases of the Protestant Reformation is the Latin phrase *sola scriptura*, meaning the Bible is the only rule of faith, the only authority for deciding spiritual truth. It's not difficult to understand how the Reformers came to use that phrase. They were up against a church that said that tradition and the church hierarchy wielded an authority which was equal to that of the Bible. Going against the teachings of the church was the same as going against God.

As long as there were conflicts between what the Bible taught and what the church taught, the Reformers had difficulty accepting that kind of thinking. When the church said that good works can save us while the Bible said that we are saved by grace, then who do you believe? The answer of the Reformers, after much struggle and pain,

was *sola scriptura*. We'll put our money on the Bible.

## Authority of interpretation?

But by so doing, the Reformers had not solved all the questions that surround the matter of the authority of the Bible. Authority must be understood rightly before it can be obeyed. Fast on the heels of settling the question of the authority of Scripture comes this question: Who has the authority to interpret what the Bible says with such authority?

The Reformers themselves, apparently, recognized their predicament. Having just torn themselves loose from the claims of the church of Rome that *it* had the authority to interpret, they came face to face with the implications of saying that each believer is called to assume that authority. Luther, for one, found that conclusion a little daunting. He wrote in a letter to Zwingli that "if the world lasts for a long time, it will again be necessary, on account of many interpretations which are now given to the Scriptures, to receive the decrees of councils, and to take refuge in them, in order to preserve the unity of faith" (*Epistle to Zwingli*).

Indeed, saying that the Bible is your only authority does not safeguard you from misinterpreting this sole authority. The fact that there are so many Protestant denominations clearly demonstrates that even those who closely study the Bible cannot always agree on what the Bible has in mind. Throwing the phrase *sola scriptura* around during theological debates does not help resolve the question of who is right, does it?

## The Spirit interprets

The first thing we must come to recognize is that no one on his or her own can properly interpret the Bible. In fact, the Bible is a closed book and does not lend itself to being read *and* understood by normally intelligent people who are not hooked up to a special interpretation agency.

We are told the following in 2 Peter 1:20,21: "Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit." If it is the Holy Spirit who "carried along" those who recorded words of prophecy coming from God's will, then it will have to be that same

Holy Spirit who must carry us along into an understanding of those words. So when we say *sola scriptura* we should really add *cum spiritu sancto* (with the help of the Holy Spirit).

## The instrument of fellowship

How does the Holy Spirit work? The Old and New Testaments always recognize both the individual *and* communal workings, both the here-and-now *and* historical acts of the Spirit. Or to put it in other words — not only does the Holy Spirit work in individual persons, it also moves in social entities of believers, called the people of God; not only does the Spirit work today, it also works in historical entities of generations of believers, called the Church of all ages.

When all has been said and done, we should really be saying, *sola scriptura, cum spiritu sancto, per ecclesiam* — only the Scripture, with the leading of the Holy Spirit, through the fellowship of believers. All of this should be incorporated in the phrase *sola scriptura* if it is to be helpful to us as believers.

## A general guideline

Even when we fill *sola scriptura* with all these additional thoughts, the phrase is not a formula, of course. It's not something one can follow like a recipe. It's much more a *description* of the way God makes his will known to us. It's a guideline for those who are truly open to correction and instruction.

When the Apostle Paul tells Timothy about the value of the holy Scriptures (2 Tim. 3:14-17), he does so in the context of how Timothy was taught by his pious grandmother Lois and his pious mother, Eunice, (2 Tim. 1:5). Paul urges him to *continue* in the things which he learned from them, pointing out that, since he knew those who taught them, he could be assured of the truth of the Scriptures.

Here we are given an extra clue as to how we can know that an interpretation of Scripture is right. You can trust people who show true piety and integrity. They will be well enough endowed with the Holy Spirit to help you understand the authoritative Bible. In this way too, it's the Holy Spirit who leads generations of believers into a sound understanding of God's will.

Happy Sola Scriptura Day, everybody!

BW

## Christian Courier

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- provides opportunities for contact and discussion for the Christian community.

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## Letters

## Feature article complements artist's sketches

Thank you, Bert, for your excellent feature "A choice between two lovely trees" (C.C. Sept. 25). Having struggled myself with this topic recently, it was very gratifying for me to realize that what I had shown in pictures you said in print.

I have made a series of seven etchings dealing with the creation and fall of Adam and Eve, and Christ's redemption. I am enclosing a photo of the central etching of the series.

What I have emphasized in this picture called "Seduced by Snake" is that the snake lured Eve and Adam into wanting to be like God. This is the ultimate in arrogance, as shown in the figures in the centre of the picture.

The other parts of the etching show alienation between Adam and Eve (r.), death (their skeletons are visible), and

running (top l.) and hiding from God (centre left) that was and still is the inevitable result of listening to the lie.

Salvation is only hinted at in this picture, with the rainbow band running through the lower half of the picture [the colours are not reproducible in our paper]. This theme is developed further in subsequent etchings.

Your article ended with the children of God being purified and with the positive things of human development. I also ended my series with "paradise regained" in the fellowship which people redeemed by Jesus' blood can again enjoy with each other and their God, who once again is able to say, "Behold, it is very good."

George Langbroek  
St. Catharines, Ont.



"Seduced by snake" by George Langbroek.

## We can't trust the present lot of politicians

Paul Marshall's essay "It's all we've got" (C.C. Oct. 9) is so reasonable that it almost persuaded me. Right up to the last two paragraphs, despite allusions to deviation and hypocrisy by the government, I could have accepted his argument. But his reference to the breaking up of the country stopped me dead.

The Prime Minister had no business

or mandate opening old wounds in 1987. But he did; and worse, he has been rubbing salt into them ever since. It is the Prime Minister, with his senseless rhetoric, who has been fuelling thoughts of the possible break-up of Canada. This whole thing has been a creation of his government and has nothing to do with the so-called referendum.

We now know that regardless of the outcome on October 26 we'll be left with a country more divided than ever. One of the foremost functions of the federal government is to *promote* unity. But with their sole preoccupation with winning, they have fuelled the hatred of a small group of individuals and put the entire country at risk in the process. And now we are asked by this government to trust them with an agenda of guidelines for the future.

The one thing that has made Canada attractive in the past is *freedom*. We have freedom to choose. And in no way should we let our choice be affected by intimidation or pressure to compromise. The foreword of the Charlottetown accord states that the Constitution belongs to the people.

Giving the politicians the mandate to change that Constitution is entrusting them with our birthright. Entrusting it to the present lot of politicians is like putting your wallet in safe-keeping with a thief.

George Couperus  
Brighton, Ont

## Credibility shaken by large error

I read your article (C.C. Oct. 2) about your name change with a great deal of interest. The research you did concerning the size of the page and the history of names in *Calvinist Contact* is impressive.

The credibility of all your research is shaken, however, when you write, "The days of Christian journalism are numbered, unless, like the father of Asher Lev in *The Chosen* by Chaim Potok, we say to our younger adults, 'Come my way as far as you can, and I will meet you the rest of the way.'"

Asher Lev's father is Areyeh Lev, and neither of them are mentioned in *The Chosen*; Asher Lev's story is told in

*My Name is Asher Lev. The Chosen* contains the story of Reuven Malter and his father David Malter. In neither book can I find the sentence that you quote.

It is difficult for young people to respect a newspaper's news and quotes as valid when they make such a large error in a quote of well-known and well-loved books such as these by Chaim Potok.

Harold A. Winter  
Stoney Creek, Ont.

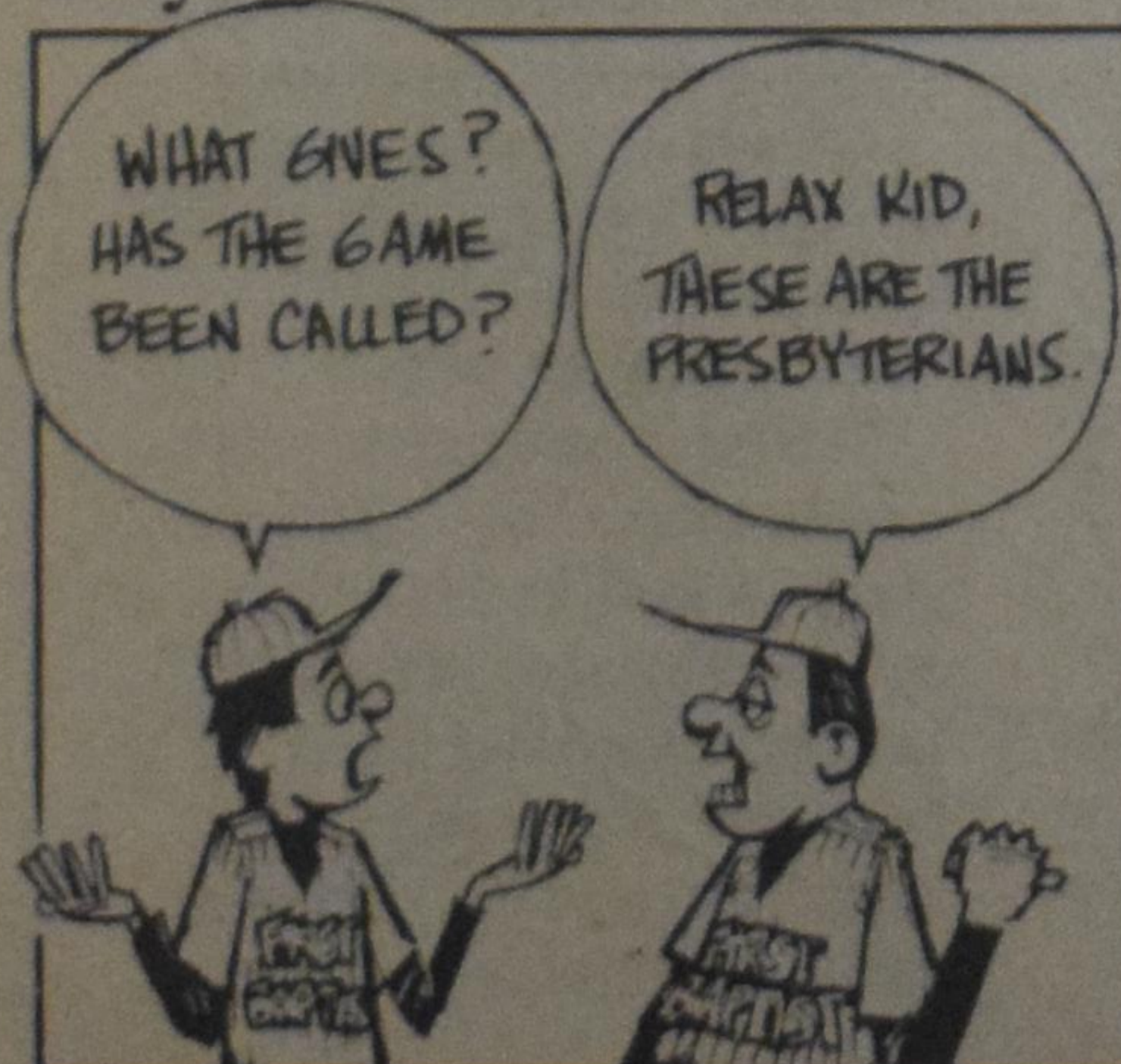
The quote came from the film "The Chosen," not from the book. You are right about the name being wrong.

Editor

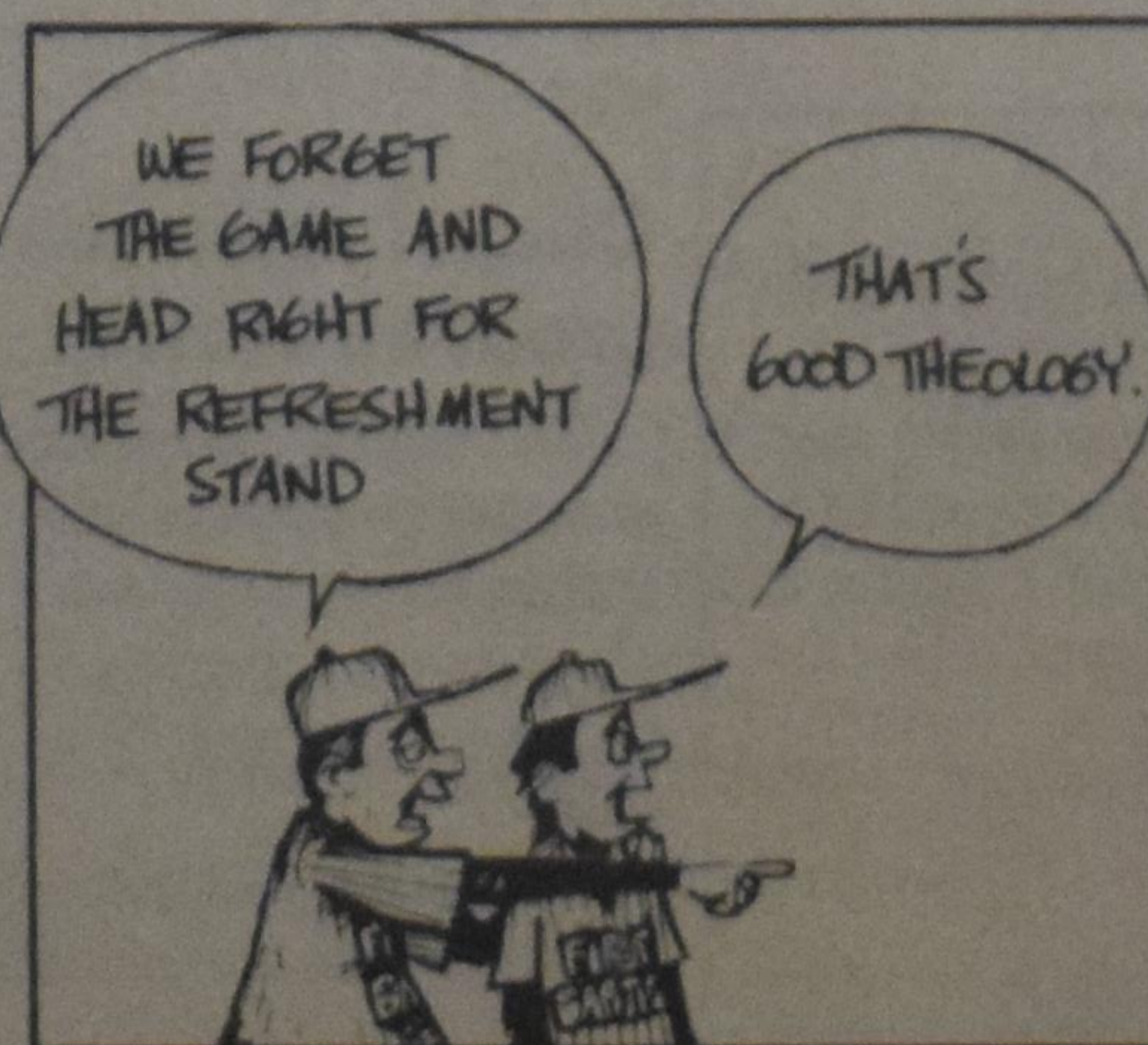
### Did you know ...?

...that just as the words feline, canine and bovine relate to cats, dogs and cows, *asinine* relates to asses (donkeys), known for their stubborn and less than "bright" behaviour.

## Beyond Belief



THEY'RE SO CALVINISTIC THEY BELIEVE EVEN THE OUTCOME OF THEIR GAMES ARE PREDETERMINED. SO WHENEVER WE'RE SCHEDULED TO PLAY THEM...



© 1992 PETER JAY



## Letters/News

# Canadians should show concern for the whole

Allow me to respond to Nick Loenen's letter published Oct. 2 under the heading "To vote Yes shows no love for Canada."

It is not often I disagree with my friend Nick, but on this issue I must. There are basic flaws in Nick's letter that should not be left undisputed.

1.) He argues that the process is very undemocratic.

I disagree. An extensive consultation system was

developed that allowed all Canadians input in one form or another. That this did not happen as extensively as we all hoped is not the process' fault but has much more to do with the complacency of a majority of Canadians.

2.) He argues that we are voting on Oct. 26 "not to save the country but to save the Mulroney government."

I think that is an unfair

statement. It is easy to turn our anti-Mulroney feelings into a No vote on the Constitution. Surely we do not turn down a church budget because we don't like the preacher, or a school board's expansion proposal because we don't like the principal. If workers were to vote on a negotiated settlement and use their like or dislike of their foreman or -woman or supervisor as a basis for that vote, this country would be in constant chaos.

3.) He argues that the deal is "wrong because it is a deal."

Of course it is a deal—a deal that balances the needs and aspirations of each region of the country with that of the other regions. It is precisely what must happen when the interests of diverse regions of a very large country are placed in balance with the whole. On the one hand Nick abhors the concessions made to Quebec, but on the other hand he seems to be arguing for more concessions for British Columbia and Alberta.

4.) He argues: "Because Quebec is distinct it wants to protect its industries. The result: no free trade in Canada."

Surely Nick knows that Quebec is not the only one trying to restrict trade. Saskatchewan and most of the Atlantic provinces are in the forefront of protecting their turf because of a dwindling population base. Trade barriers between provinces are a Canada-wide affliction.

## Mirror of Canadian society

The ongoing debate in Canada about the Constitution is a mirror image of our society.

Nick and I agree that our country is made up of interest groups which reflect an ever increasing individualism, self-centredness and concern about oneself. Truly a reflection of a society which has no faith, no vision and no purpose.

As a Christian community we would do well to stand on a hilltop and let our light shine. A light that shows concern for the whole and reflects a neighbourly love that penetrates the current darkness with a vision for nation building. That may not be easy, and there are no simple answers. Yet Christians are called to be a salting salt.

We will also agree to disagree when I say that maybe in this instance we need to vote Yes because of the *whole*, in spite of our personal dislikes for individual leaders and political parties. To fall into the trap of current constitutional self-interest debates will, in my view, only help feed the forces of individualism.

Co J. Vanderlaan  
Edmonton, Alberta

# Lutherans, Catholics examine Scripture; agree on many points

MUNDELEIN, Ill. (EP) — Concluding their ninth round of dialogue, U.S. Lutherans and Roman Catholics produced a document that finds "a large measure of agreement" between the two church's views on Scripture and tradition.

Lutherans have historically used "Scripture alone" (*sola scriptura*) as the test of doctrinal truth, while Roman Catholics have weighted the views of church authority more heavily.

Dialogue participants, including eight from the Evangelical Lutheran Church in America (ELCA), four from the Lutheran Church-Missouri Synod and 10 Roman Catholics, said that when they examined what Lutherans mean by "Scripture alone" they found a large component of what Catholics call "tradition." They also found that since Vatican II the Catholic Church has moved toward the recovery of Scripture as primary authority for doctrine.

The dialogue, which is the

longest running bilateral doctrinal conversation in the United States, met at a Catholic seminary in Mundelein, Ill., Sept. 16-20. This was the 54th meeting of the dialogue, which dates back to 1965.

## Many areas of agreement

The dialogue agreed that the Lutheran understanding of "Scripture alone" gives rise to "a dynamic understanding of the Word of God that approximates what Catholics often understand as tradition" in the sense of the "Spirit-assisted 'handing on' of God's revelation in Christ." It also agreed that Catholics affirm the centrality of Scripture as the Word of God.

The dialogue statement, "The Word of God: Scripture and Tradition," notes seven "significant points of agreement" between Catholics and Lutherans on the topic:

★ Holy Scripture has preminent status as the Word

of God and is committed to writing in an unalterable manner.

★ The Word of God was carried by tradition before the Old and New Testaments existed in written form.

★ Under the direction of the Holy Spirit, Scripture gives rise to the oral proclamation of law and Gospel.

★ The preminent status of Scripture does not exclude the function of a teaching office or the legitimacy of doctrinal traditions that protect and promote the reliance of the faithful on the gospel message of Christ and grace alone.

★ There are no historically verifiable apostolic traditions that are not attested to in some way by Scripture.

★ Doctrine does not necessarily need to be "simply and literally" present in the Scripture, but may be deduced from it (for example, infant baptism).

★ The teaching of doctrine in the church is never above the Word of God, but must serve that Word and be in conformity with it.

## Church still has great authority

The dialogue noted three principal differences that remain between the two communions regarding an understanding of the Word of God:

★ Lutherans hold that Scripture alone is the ultimate

norm by which traditions must be judged, while Catholics hold that the norm must be Scripture together with living apostolic tradition perpetuated in the church through the influence of the Holy Spirit.

★ Lutherans deny that the church's teaching authority is capable of speaking infallibly, while Catholics believe that the bishop of Rome or the college of bishops with him can speak infallibly.

★ The two communions differ in their understanding of the development of doctrine. Lutherans recognize some developments, notably those declared by the early ecumenical councils, as expressing the true meaning of Scripture, but not developments that lack what Lutherans perceive as a clear basis in Scripture. For Catholics the supreme teaching authority of the church, with the assistance of the Holy Spirit, can proclaim doctrines expressing the faith of the church that go beyond the explicit statements of Scripture

and beyond what can be strictly deduced from them.

## The same Saviour

Despite these differences, the statement concludes that for both Catholics and Lutherans "the Gospel is God's free and undeserved gift in Christ, the only Mediator, present in the Scriptures that were inspired by the Spirit, proposed and explained by the preaching of the apostles and of the church's ministers, witnessed to in the church's creeds and confessions formulated in many ways in the church's tradition, offered to believers in the celebration of Word and sacrament, received in faith with love and gratitude, and attested in the lives and utterances of the saints."

Dialogue participants said the new statement "ties together the previous work of this dialogue in a joint affirmation of the one faith in Christ alone that is communicated fundamentally and abidingly in Holy Scripture, the written form of the Word of God."

## Courtesy note:

The letter to the editor entitled "We are at a crucial point in history," (C.C. Oct. 16), signed by John Valk and Gerald Vandezande on behalf of Citizens for Public Justice, was drastically abbreviated by our editorial team to suit our requirements. For a free copy of the October issue of *The Catalyst*, which contains a fuller explanation of CPJ's position on the referendum, write to Citizens for Public Justice, Suite 311, 229 College St., Toronto, Ont. M5T 1R4.

Editor



## Cinema summaries

Marian Van Til

# 1492

Rated PG

Stars Gerard Depardieu, Armand Assante, Sigourney Weaver.

Directed by Ridley Scott

A 40-year-old man and his young son sit on a breezy

hillside, a flock of sheep grazing nearby. They gaze at a ship heading out to sea. The man absently peels an orange while he asks his son to describe the receding ship's progress. First the hull is gone, then the mast, then, in a blink, the ship seems

to have been swallowed up. The man traces his finger around the spherical orange. The boy understands the lesson.

The scene shifts. Crowds are gathering, moving loudly toward a church courtyard. Soldiers on horseback try to control them. The boy sneaks forward to get a ringside seat at the grisly scene: raised high in warning to all would-be heretics, a man and a woman are bound to upright beams, the kindling below them ready to be ignited.

This seems like life in another world. And it is. This is Spain, 1491. Superstitions, plagues and other hardships abound; the Church and the nobility rule with iron hands.

The sea-gazer is Christopher Columbus, about to try to convince the Church and the Queen that a trade route to Asia can be found by sailing not east but west across the fathomless ocean.

The ending to this story, of course, carries no surprise for us, but undoubtedly aspects of the story itself—told here—do. It's probably safe to say that anyone past the age of 25 was taught in school that Columbus was a hero. And while we know that Columbus himself never actually got to North America (he landed somewhere in the vicinity of the present-day Dominican Republic), he's rightfully credited for opening

up the New World.

It is the consequences of that "discovery" that are being questioned in this, the quincentenary year of Columbus' first voyage. Thus, while this film is largely sympathetic to Columbus, its subtitle is *Conquest of Paradise*.

### Searing images

*1492* is a sensual feast. Its images sear themselves into the viewer's memory, as do the natural sounds and the musical score. (Vangelis, who composed the famous *Chariots of Fire* theme, wrote this music too, and the stylistic similarities are obvious.)

But one cannot live on the senses alone. The dialogue is too often mundane, with the occasional "quotable lines" leaping out. And director Ridley Scott's obsession with detail, while making the film *feel* like it's the advent of the 16th century, allows both the Old and New Worlds to upstage the characters.

Gerard Depardieu, the acclaimed French actor, isn't given much room to develop Columbus, and at times his lack of command of English also handicaps him.

Ridley Scott's obsession makes the film too long. At over two-and-a-half hours, maybe he wants us to feel like we're on the interminable voyage with Columbus.

*1492* has another problem. It's extremely difficult for citizens of the near-21st century to comprehend the church- (if not faith-) dominated world near the dawn of the Reformation. Columbus was motivated by fame and gold; but his diaries and other sources indicate that he also, apparently very sincerely, wanted to act to the "greater glory of God." The film uses that phrase in a prologue which describes the explorer's motivation, but it becomes pretty clear that the filmmakers don't understand that important aspect of Columbus' character.

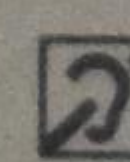
## Buying Or Selling A Used Vehicle? Here's What You Must Know.

Starting October 1, 1992, the Ontario retail sales tax you pay when you privately buy a used car, van, or light truck will be based on the purchase price or the average wholesale value, whichever is more. The average wholesale value is set using the Canadian Red Book, a well-known standard in the used vehicle business.

The tax is paid when you change the vehicle ownership at your local Driver and Vehicle Licence Issuing Office. Some changes in ownership, such as gifts between certain family members, are tax-free with legal proof.

Starting April 1, 1993, if you want to sell your vehicle privately, you will have to buy a vehicle transfer package and give it to the buyer before the sale is completed. The package will be available at all Driver and Vehicle Licence Issuing Offices and from the Ministry of Consumer and Commercial Relations. Consumers will benefit from information on the vehicle's history, outstanding debts on the vehicle and retail sales tax information.

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Church Marian Van Til, page-editor

## Annual deacons conference draws record crowd

Reinder J. Klein

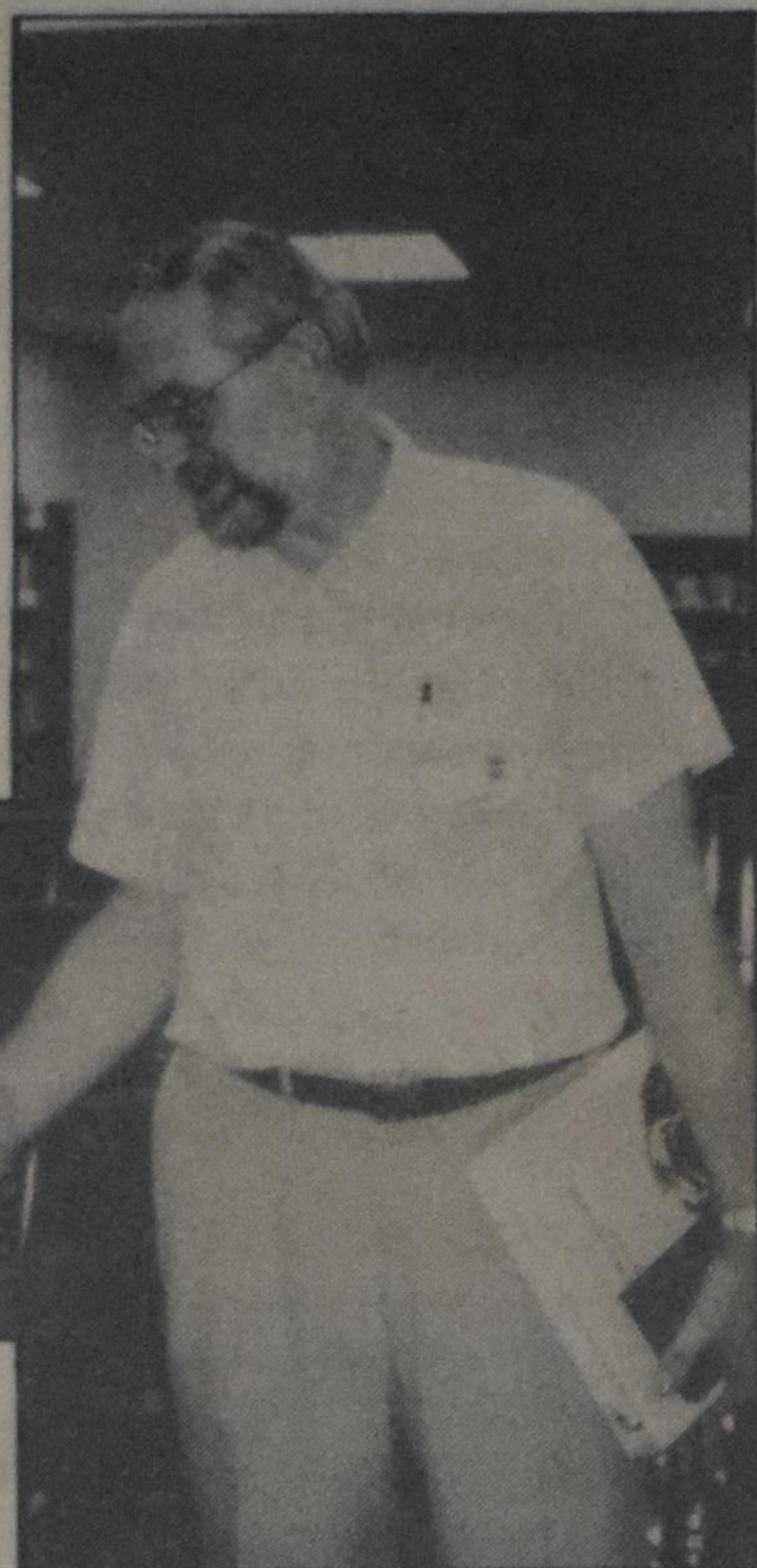
BRAMPTON, Ont. — "The Holy Spirit is moving in the CRC," Ben Vandezande, executive secretary of the All Ontario Diaconal Conference, said in what was described as a powerful opening address at the 33rd annual AODC held here October 17 at the John Knox Christian School. "People are being reached by a ministry of mercy — led by deacons."

Well over 500 persons attended the inspiring event, organized this year around the text of Micah 6:8: *Do justice, love mercy and walk humbly with your God*. Of those in attendance, 320 were deacons representing 117 of the AODC's 140 member Christian Reformed churches in Eastern Canada. Although the number of attending deacons was up marginally over previous years, that of "others" — elders, pastors, and staff of other Christian organizations — showed a considerable increase.

An early review of completed evaluation forms indicates a high degree of

satisfaction. "Our objective was to provide encouragement and to refocus on the ministry of mercy within the church, but especially in the broader community," says Vandezande. "It seems we have managed to do that."

Vandezande attributes the



Ben Vandezande. Photo Reinder Klein

high quality of participating workshops and seminar leaders as one reason for the apparent

success. "We were able to get people who were not only exceptionally capable in their field, but who were also competent in explaining it well." Altogether there were 15 workshops, 16 seminars, and nine business and information sessions.

### Unique leaders, unique event

Comments from a variety of people interviewed suggested that the work of Vandezande himself and of Elisabeth Koomans, AODC's office manager, also had much to do with the smooth running of the conference. "That Ben Vandezande; isn't he something else?" asked one deacon in frank admiration. Said another: "They always do such a fabulous job organizing this thing." On a more general note another observed, "This is the best thing that happens all year. I don't just get high here, I learn a lot!"

Among the most appreciative conferees were Patricia and Clarence Hogeterp, who had travelled all the way here from Grand Rapids, Michigan. "We don't have anything like this in the States," said



Photo Ben Vandezande

Attendees Clarence and Patricia Hogeterp, Grand Rapids, Mich.; workshop leader Claire Elgersma; Dan and Marg VanderWekken, Calgary; James Van Hemert, CRWRC staff worker in the Philippines; Pinky Cobaltin, the Philippines.

Patricia, who is a deacon at Eastern Avenue CRC in Grand Rapids. "This is just great!" Clarence, too, had words of praise for the high calibre of the sessional leaders and for the excellent organization of the conference.

While all Canadian classes have diaconal conferences, the AODC is the only multi-classis umbrella organization. It is also the only conference in the entire CRC that puts so many deacons in touch with each other and that provides them with such excellent resources.

The AODC's *A Resource Manual For Deacons*, for example, is arguably the most comprehensive and "user friendly" of all materials designed to assist officebearers in the denomination.

Too many speakers and support staff contributed to be singled out for praise, but special mention should go to AODC president and conference MC John Haanstra, to song leader Hilly Exelby, to Marlene Brouwer, in charge of registration, and to Ena and Josh Vandezande, who provided general assistance at the front desk.

On a historic note it deserves mentioning that CRWRC's Peter Zwart, who was largely responsible for starting the annual conference 33 years ago, was present again this year, as was St. Catharines deacon Jim Meyers, the only other person attending this time to have been at the first conference back in 1969.

## Is someone waiting for you?

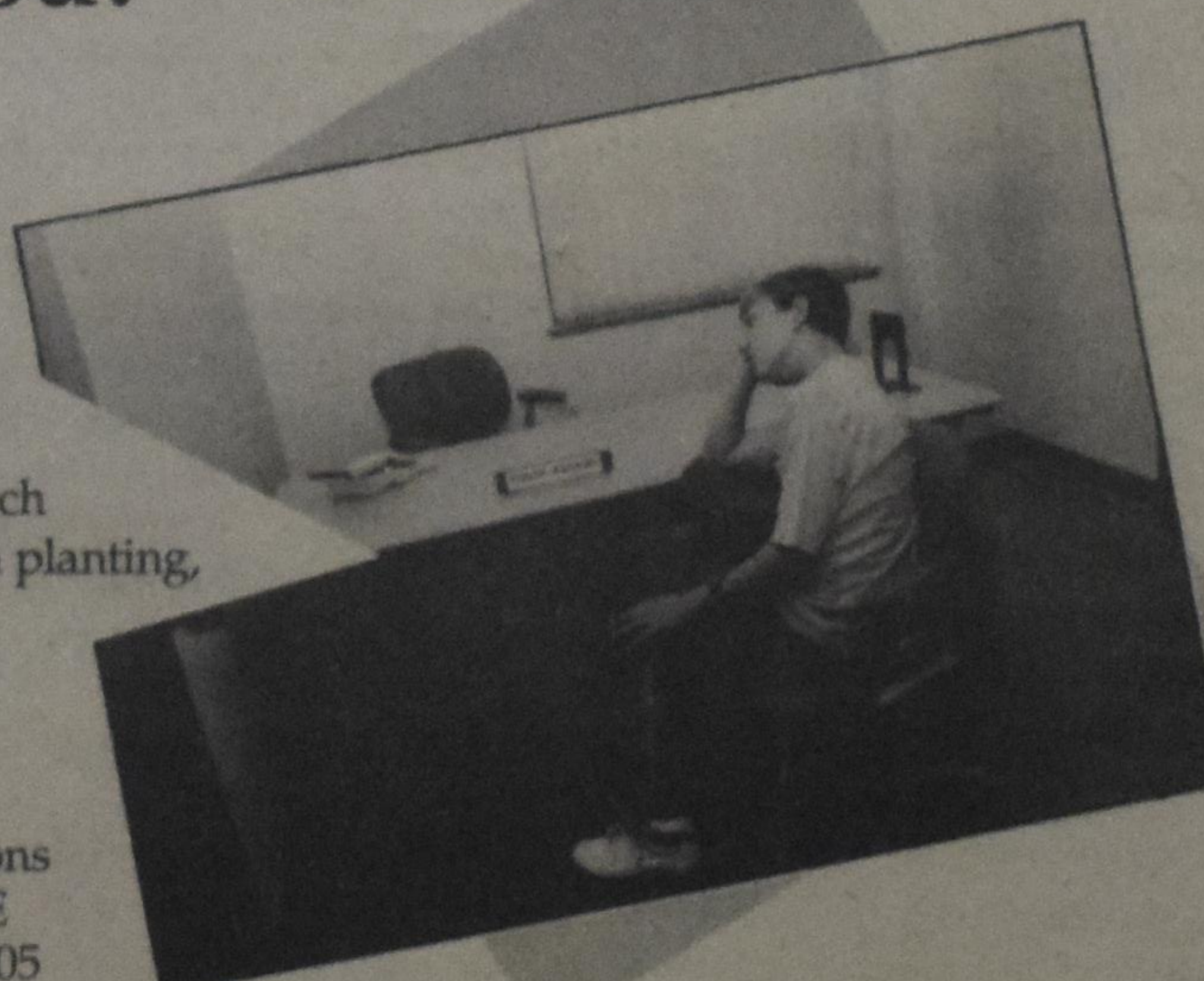
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## Church



## A Presbyterian Comments

Robert J. Bernhardt

### The process can affect the outcome

Our traditions often dictate the process by which we deal with our problems. Every church or Christian organization has a certain process for making decisions. For instance, most churches in the Reformed

tradition rely heavily on some sort of committee system. Though the exact process that committees are to follow is not always set out in writing, most committees work within some sort of unwritten tradition

about how they will function and report.

#### Dealing with divided opinion

Recently I have been impressed by the fact that the process itself may have a large impact on the committee's final report. For example, in some Reformed bodies there is the tradition that in addition to the "majority report" of a committee, there may also be one or more "minority reports." When taken together these reports reflect the spectrum of views held within the committee's membership.

Of course, minority reports are only written when the issues involved are seen to be of crucial significance or when opinions within the committee are strongly held. But then these are by definition the situations in which a committee's report is most significant.

The outcome of such a process is that the body which originally appointed the committee gets the benefit of a

detailed and reasoned set of arguments for the variety of opinions represented within the committee. Minority reports also give an indication of the strength of the support behind each alternative.

At the same time the report may not be as useful when it comes to directing the larger body to a practical decision which can be widely endorsed.

#### Working toward consensus

Not all Reformed bodies follow such a practise. Although I know of no written regulations preventing it, I cannot personally recall a single instance when a committee within the Presbyterian Church in Canada has presented a report which included a formal "minority report." It probably has happened some time or other, but it is simply not common.

While I have known committees to acknowledge that there was division within, and sometimes even to indicate the objections that some may have to

their final conclusions, I cannot think of an instance in which individuals on a committee were identified with a minority position.

The differences between the two processes may seem superficial, but in reality they are substantial. A committee which is expected to respond with a single voice is under great pressure to try to reach a consensus. Though the resulting report may be less dogmatic in its assertions, it may be more representative of the complex collective mind of the body to which the committee is reporting.

The point of these observations is not to commend one approach over the other, but merely to observe that how we go about doing things has a direct impact on the action we ultimately take.

All our traditions, including this one, deserve our thoughtful assessment.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

### German churches suffer heaviest losses since World War II

HANOVER, Germany (EP) — The main-line churches in the western part of Germany are currently experiencing their biggest post-war wave of membership losses. In some regions the rate of decline increased by 100 percent in 1991 compared to the previous year, according to the Information Service of the German Evangelical Alliance.

The movement away from the churches is affecting Protestants and Roman Catholics equally. Almost one percent of western Germany's 25 million Protestant church members have turned their back on their church. No statistics are available for eastern Germany yet. About 140,000 Protestants and almost the same number of Catholics cancelled their church membership in the past year.

#### Cities losing fastest

More members left the churches in the cities than in rural areas. The rate was especially high in the Protestant sector of the federal state of North Rhine Westphalia. Hardest hit were the regional church of Lippe, where the loss rate increased by 110 percent, and the Protestant Church of Westphalia (101 percent). In the cities of Berlin

and Bremen the Protestant churches lost 1.7 percent of their membership. The decline is most pronounced among young academics in higher income brackets.

A study titled "What do Germans believe" carried out by the Bielfeld Emnid Institute and commissioned by the news magazine *Der Spiegel* indicated a steep decline in religious adherence. Representatives from Protestant churches and Christian organizations reacted by calling for a missionary offensive.

The study showed that 56 percent of former West Germans believe in God, down from 68 percent 25 years ago. In 1967, 94 percent of German citizens called themselves either Protestant or Catholic; now only 84 percent make that claim. Since 1967, the number of unchurched people rose from 3 to 13 percent. Twenty-five years ago, 25 percent of all Germans went to church "every or almost every Sunday," today only 10 percent make the trip.

In former East Germany, 62 percent of the population do not belong to any church and only 17 percent believe in Jesus Christ.

## FROM COAST TO COAST

#### BRITISH COLUMBIA

Abbotsford-CFVR	7:30 am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30 am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30 am	1240
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vernon-CJIB	9:30pm	940

#### ALBERTA

Brooks-CKBR	8:00 am	1340
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	9:00 am	1230
St. Albert-CHMG	7:00 am	1200
Taber-CKTA	8:00am	1570

#### MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

#### NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

#### PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630
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#### QUEBEC

Montreal-CFQR(fm)	7:30am	92.5
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#### NOVA SCOTIA

Digby-CKDY	6:00 am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

#### ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Burlington-CING(fm)	7:00pm	107.9
Chatham-CFCO	9:30pm	630
Gravelly-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00 am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO		
(Sat.)	6:30pm	1350
Pembroke-CHRO	10:00am	1350
St. Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	7:30 pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK(fm)	8:00am	102.3

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## Feature

# A Moravian refugee:

## Losing one's country but finding the paradise of the heart

In commemoration of Jan Amos Comenius (Komenski)  
March 28, 1592-November 4, 1670

### Gabe Rienks

When I was a boy exploring the surroundings of Amsterdam, I would sometimes pass a monument with a foreign name on it: Jan Amos Komenski. The monument was located outside the ramparts of the town of Naarden, about 20 km east of Amsterdam. I often wondered why an apparently important man from Czechoslovakia would be buried in that town in the Netherlands. When I was older I learned the reason.

This year, March 28, was the 400th anniversary of the birth of Komenski, better known as Comenius. What better opportunity to share with readers the story of a man whose life was filled with tragedy, who saw the homeland and the church he loved destroyed, but who, nonetheless, held on to his faith and vision. We need the testimony of his life today when our faith is tested and the church of Christ must find its way in a turbulent world.

Comenius was born in Moravia, the central part of Czechoslovakia, a son of peasants. His parents belonged to the Unitas Fratrum (United Brethren), also known as the Moravian Church. The Moravian Church had been persecuted ever since the days of its founder, John Huss. And Comenius was to experience the full force of this persecution in his own life.

### Plague and persecution

Comenius was orphaned at an early age, his parents and his two sisters having died in a plague. He attended a Brethren school and studied at the Reformed University of Heidelberg. After a short vacation in Amsterdam he returned home, became a teacher, and in 1618, at the age of 24, was ordained as a pastor of the Brethren church in Fulneck.

In 1621, as the Thirty-Years' War spread to Fulneck, the town was plundered and Comenius had to leave behind all his possessions. His library was burned in the public square.

In the meantime a new revolt of the Protestant nobles ended in a crushing defeat on the White Mountain near Prague in 1620. That was the sign for

the emperor and the Counter-Reformation forces to completely stamp out the seeds of reform. Hundreds of thousands of believers fled the country to find peace in Poland and Hungary.

Comenius too, went into hiding, fleeing from place to place, comforting and encouraging his scattered flock. But what if a pastor himself breaks down under sorrow and doubt? During that time his wife and his two little boys fell victim to the plague.

Comenius poured out his heart in a tract, *The Sorrowful*: "Woe is to us on all sides: a cruel, bloody sword is destroying my dear homeland. Many are cruelly put to death, and not a few (of whose number I, unhappy, am one) are miserably in hiding for the fear of humanity. And God? When we call him he does not hear us. He does not want to hear us. God has bolted his heart to us. He persecutes us, and as often as we may cry he does not listen to our prayer. Christ, do you think I have a heart of stone?"

### Pilgrim's return

Nevertheless, as a pastor Comenius led his people through those dark days. From his hiding-place he wrote *The Labyrinth of the World and the Paradise of the Heart*. The book is a mixture of *Pilgrim's Progress* (written by John Bunyan about 60 years later) and of *Ecclesiastes*.

It is about a pilgrim who walks through an allegorical world. What strikes him immediately is that everybody wears a mask. Everywhere he discovers deceit and vanity. He also comes across false Christians "who

carefully preserve their own nest, leaving the others outside in the wind and the rain." In the end, the pilgrim, like Comenius, finds himself standing at the edge of an abyss. All he sees is darkness, despair, death. At that moment he hears a voice calling, "Return, return!" He retreats to a room inside himself and there he meets Christ in dazzling light. He finds the paradise of the heart.

### Hopes of an exile

Despair turns into hope, doubt into faith. His final confession is, "What more can I say, Lord? Here I am. I belong to you, to you alone and forever. I give up all I have, as long as I have you!" No wonder many refugees would carry this precious document with them on their lonely journeys.

In January of 1628 Comenius himself left his beloved homeland,

perish in Bohemia with this exile, but may he leave behind a seed."

Many of the refugees settled in the Polish town of Leszno and Comenius became their pastor. In 1632 he was elected bishop, the last bishop of the "old" Moravian Church.

In 1648 one of the most bitter experiences awaited him. It was the end of the Thirty Years' War and the exiled bishop had put all his hopes on the Protestant countries to demand at the Treaty of Westphalia the safe return of the Moravians to their homeland. But nothing happened! The twin lands, Moravia and Bohemia, had to wait for almost 300 years, until 1918, before the bells of freedom would ring over those lands.

Seeing his hopes dashed and his people in distress Comenius thought the end of the Moravian Church to be near and expressed his

feeling in a moving document: *The Testament of the Dying Mother, the Unitas Fratrum*.

It is truly an ecumenical testimony. The Brethren church is pictured as the dying mother, her children and sisters — the Catholic, Lutheran and Reformed churches — standing at her deathbed. The mother, preparing for her last sleep, bequeaths to them "the treasures that God entrusted to her" and "a lively desire for unanimity of opinion and love of the unity of Spirit."

### Educator and peace activist

Even though Comenius wanted to be

foremost a pastor, his fame as an educator spread throughout Europe. The governments of England, Sweden



Photo: Comenius Museum

Monument of Comenius in Naarden, the Netherlands.

leading with him a band of refugees. Crossing the border and looking back, standing on the snow-covered pass of Giant Mountain, he prayed, "May yet the merciful God not allow his word to



## The story of the hidden seed

and Hungary called on him to reform their school systems. In his *Great Didactic* he laid down the foundations of teaching according to Scripture and God's "second book," nature.

In 1958, UNESCO published *Selections* from his works, recognizing him as a patron saint of modern education.

The exiled pastor was also a peace activist. "It is better for governments to spend 100 times as much on education as they do on preparation for war," he wrote. He had a vision of universal councils of nations, churches and scientists to foster the preservation of peace. Living in a chaotic world he made that whole world his concern.

### Exiled a second time

Back in Leszno in 1656 the story of Fulneck repeated itself. Plundering soldiers set fire to the town. Again Comenius' library, including some of the manuscripts he had worked on for more than 30 years, went up in flames. Discouraged, exhausted, poor as a beggar, he set out for Amsterdam, the city that had fought so long for its own freedom.

The city welcomed him with open arms. During the last 13 years of his life the refugee bishop pasted the pieces of his life together, rewriting his lost manuscripts, and publishing many books.

One year before his death he wrote *The One Thing Necessary*. In spite of all the troubles he had seen, his writing was the cry of victory of a pilgrim going home.

"But what will the sophisticated people of the world say?" he writes. "Perhaps they smile at the childish old man. But I have found Christ, and he is everything to me. My whole life has been a pilgrim journey. Nowhere have I found an abiding city. But now my heavenly fatherland, to whose threshold my Leader, my Light, my Saviour has led me, looms up before me. For me the one thing necessary is to forget what is behind me and to hasten toward the prize of the heavenly call of God."

Jan Amos Komenski died on Nov. 4, 1670, and was buried in the little French-Reformed Church in Naarden, the Netherlands.

*Gabe Rienks is a Presbyterian pastor who lives in Brantford, Ont.*

### Gabe Rienks

When Comenius fled his native Moravia and Bohemia in January of 1628, he stood on a snowy mountain pass and prayed that "the merciful God would not allow his word to perish in Bohemia, but leave behind a seed."

Was his prayer answered?

In the Yukon it can happen that a

Aug. 13, 1727, 100 years after that prayer of the last bishop of the "old" Moravian Church, the Renewed Unitas Fratrum was born!

Amazingly, Herrnhut became a beehive of missionary activity and the birthplace of modern Protestant missions. The Brethren prepared to sail to the most remote and inhospitable coasts and brought more missionaries

of saving grace.

### A living testament

At long last, at the end of World War I in 1918, freedom came to the Czech lands. Thomas Masaryk, philosopher-liberator, was chosen as the first president. He had fought a long and noble battle in the courts of the nations for their support of his cause and wrote,



*One last prayer for Bohemia as Comenius leads his refugee church to Poland. This painting was done by J.F. Hettes in 1904.*

crew of firefighters battles a forest fire all summer but cannot get it under control. During the long cold winter it keeps burning underground to suddenly flare up again in spring time.

That happened to the Moravian Church. For a hundred years the seed was hidden and then it sprang up.

A simple carpenter, David Christian was ministering to a small remnant of the Unitas Fratrum (United Brethren) in Bohemia. How these Christians were longing for a place free from oppression! Then in the spring of 1722 the great news reached them that Count von Zinzendorf had offered to give them asylum on his estate in Saxony.

### Birthplace of Protestant missions

So the trek over the mountains began and on June 17, 1722, David Christian felled the first tree. They called their settlement *Herrnhut*—"Under the Lord's Watch." The Holy Spirit swept mightily through that little band, and on

into the field in 20 years than the Protestant Reformation had in 200 years.

The hidden seed had grown up and its branches were spreading wide and far.

Another example of how the seed bore fruit can be seen in the Moravian connection with the Wesley brothers, John and Charles.

John Wesley (1703-1791) tells in his journal how that connection changed his understanding of the Gospel. He wrote in the journal entry for Saturday, March 4, 1738, "I found my brother, Charles, in Oxford recovering from his pleurisy, and with him Peter Bohler, who recently landed from Herrnhut and by whom in the hand of the great God I was on Sunday 5th clearly convinced of unbelief and of the need of that faith whereby alone we are saved."

It was in the hand of that great God that the martyr church of John Huss made its own contribution to that mighty stream of Methodism as it moved into the world with the Gospel

"In all my political journeying to all parts of the world during the war, I carried with me not only the Bible of the Czech Brethren — the Kralice Bible — but also Comenius' "Testament" (i.e. *The Testament of the Dying Mother, the Unitas Fratrum*).

In 1968, while the Russian tanks were patrolling the streets of Prague, crushing the "Prague Spring," the last message the Czech church could get out was, "Let us be loyal to the experience of our Hussite and Moravian forebears, that God's truth must be victorious!"

During the Russian occupation the grave of Comenius in Naarden became a shrine to the Czech people. There they saw carved in stone the prophecy of Comenius, that great Christian and compatriot: "I trust God, that, after the storms of his judgments have passed away, you will manage again your own affairs, O Czech people."

Many Czechs cried and cherished new hopes as they read those words.



## Reformation begins at home

**Ralph Heynen**

We remember Reformation Day as the day when Martin Luther nailed his 95 theses to the door of the Wittenberg Castle Church on Oct. 31, 1517. That began a time which emphasized the personal factor in people's religious lives: true reformation begins in the heart. We are called upon to bring that kind of reformation within the community and in the world at large.

To do that we need to begin in the home and family because the home is the strongest bulwark of the Christian faith. It is where the first stirrings of religious life are found.

### House versus family

Today there seem to be threats to family living such as the world has never seen. When we become aware that two out of every five marriages end in divorce, when we see families at constant war, when we see children growing up unsupervised, with no certainty for the future, isn't it time to think about a reformation? What will a reformation of the family entail?

Housing has become very expensive today; many people simply can't afford to own a house. Even those who were previously "middle class" may find themselves being shunted aside into low income housing.

Such housing is sometimes more like a large motel or hotel than a home. The units are right next to each other, one after another, differentiated only by the numbers on the doors. People are anonymous yet have no privacy. What does such living do to people's lives?

Having a good house gives a person a sense of satisfaction, of personal worth. But it can also be a financial burden. The house can become a drain on the family. You cannot enjoy other things because most of your money is being spent on housing.

It's ideal for a family to have a "nice" house. We all know, however, that there are people who have beautiful houses but rotten homes. They constantly bicker because marriage and/or parent-child relationships have broken down.

A reformation of the family would transform it from a battleground to something which people could enjoy being a part of, regardless of whether or not outward circumstances were prosperous.

People have developed a superficial style of getting along with each other. I've had people whom I've counselled constantly call each other "Honey" and "Dear," while at the same time they were at each other's throats, making dastardly accusations.

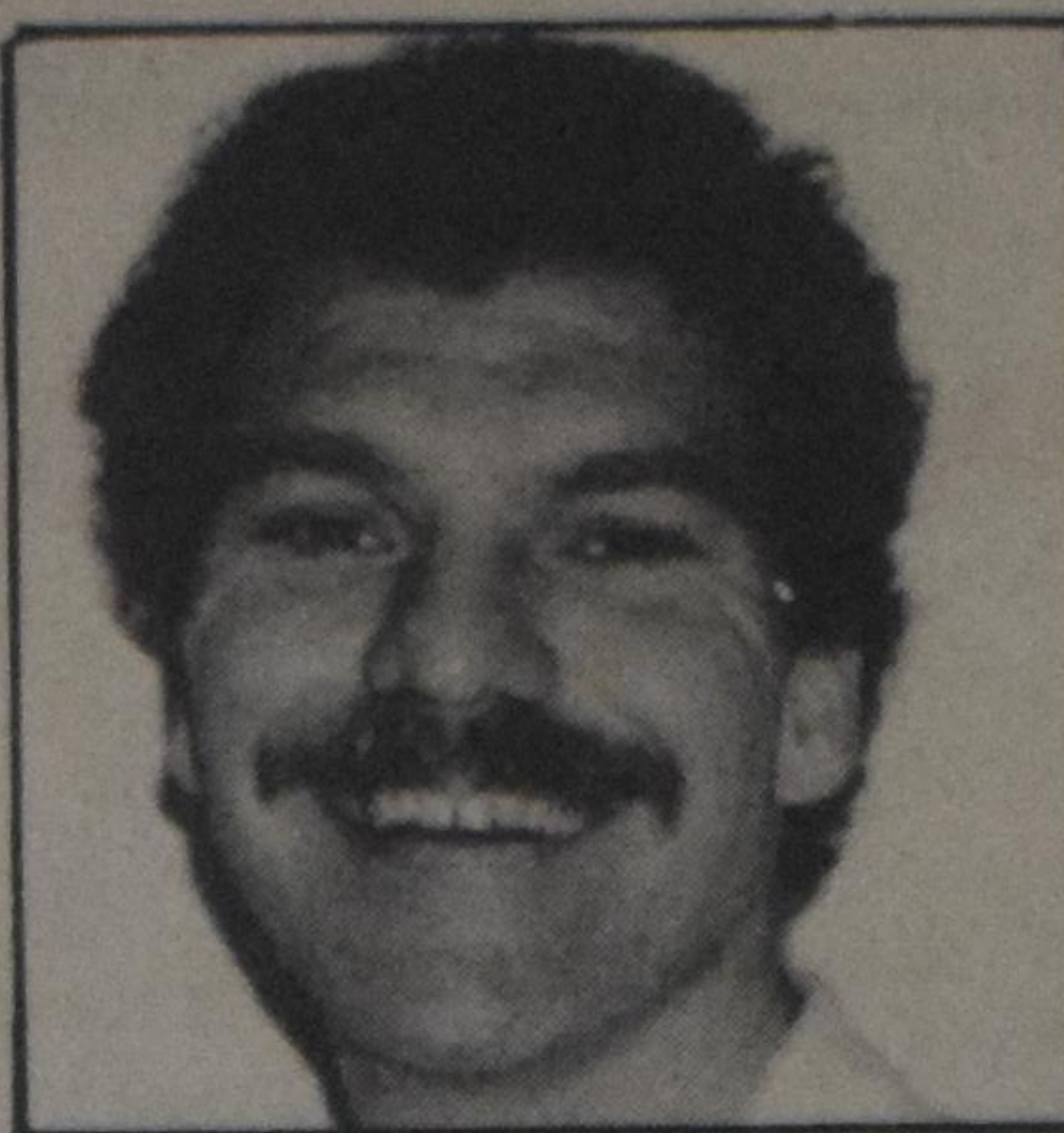
I like it when husbands and wives tell each other that they love each other and how much they mean to each other. But there must be real quality to their relationship.

### Lack of standards

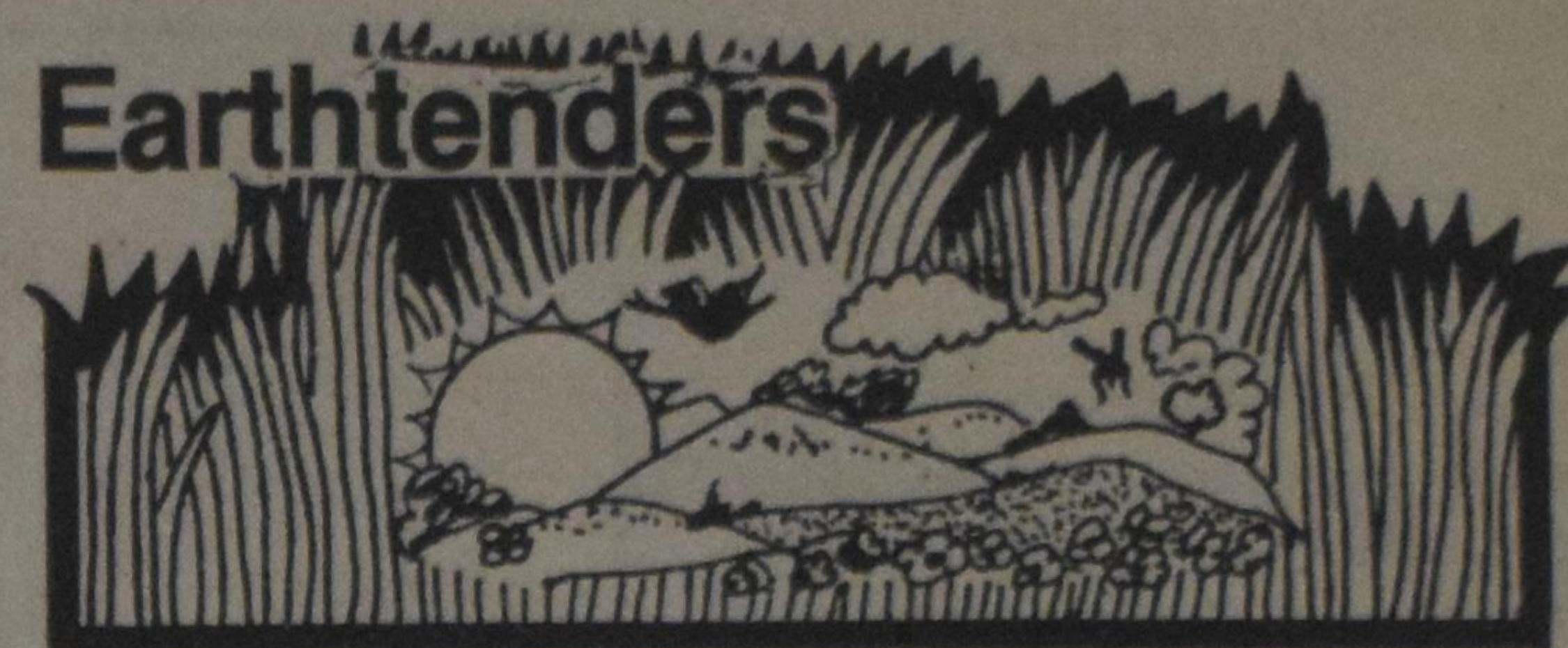
Family reformation may likewise demand a change of our sexual and moral standards. You might be surprised at the number of people who are church members (presumably believers) and yet have very little objection to having an extra-marital affair, or at the very least, to flirting around with someone else's spouse.

We also know that many young people in high school are experimenting sexually. The huge number of teenage pregnancies bears witness to that. The result of these things, of course, is that the family structure is suffering.

We need a reformation of the family. Most of us have (i.e., take) so little time for family devotions today; it's so hard to get the whole family together at one time. However, we ought to consider what those devotions can mean for



**Harry Spaling**



*Our place and task in the environment*

## Seven degradations of Creation

Creation is being degraded at rates unprecedented in human history. The increasing scale and intensity of these changes are threatening air, water, land and living resources upon which all human societies depend.

Dr. Calvin DeWitt is a professor of environmental studies at the University of Wisconsin-Madison and is a leading Reformed thinker on stewardship in creation. (See front page story, C.C. Oct. 23.)

DeWitt has identified seven degradations of creation:

1. Humans are altering Earth's energy exchange with the sun and chemical makeup of the atmosphere. Emissions of carbon dioxide and other gases are likely to result in global warming and increased variability in climate. Manufactured gases such as CFCs are greatly contributing to the destruction of Earth's protective ozone layer.

2. Land degradation is reducing available land for creatures and crops by "adding house to house and field to field" (Isa. 5:8). Land is being destroyed by erosion, desertification and loss of soil fertility.

3. Deforestation and habitat destruction results from cutting huge tracts of forest every year. Additional areas are degraded by overuse and failure to replant.

4. Species extinction occurs at the rate of more than five species of plants and animals being eradicated from Earth *each day*.

5. The quality of life-sustaining water is being degraded and contaminated in ground water, lakes, rivers and oceans.

6. Global toxification results from a

multitude of chemical, biological and radioactive toxins that have entered Earth's air and water circulation systems, contaminating the air we breath, the water we drink and the food we eat.

7. Human and cultural degradation threatens longstanding knowledge of communities and cultures that have learned to live sustainably and cooperatively with creation.

These seven degradations are contrary to biblical teachings about caring for creation. While we humans may enjoy the bounty of creation, we may not destroy Earth or its fruitfulness. Humans are to maintain and restore the praise-worthiness of creation for the Creator.

Scripture says that "the time has come...for destroying those who destroy the earth" (Rev. 11:18). Humans now have the ability to wreak havoc throughout creation. Could John's vision as recorded in Revelation have been divine foresight into the seven degradations of creation we witness today?

The degradations evident in creation all around us are not cause for total despair or withdrawal from our responsibility as stewards. The creation still declares the Creator's handiwork and provides nourishment and sustenance for life.

But creation is "longing to be set free" (Rom. 8:19-21). The task at hand is to boldly and steadfastly participate in the freeing of creation so that its created potential of praising the Creator can be fulfilled.

*Harry Spaling lives in Drayton, Ont., and is a PhD candidate at the University of Guelph, Guelph, Ont.*

our children and for us adults, too. After all, if we don't recognize God in our daily lives, if we don't recognize him at the dinner table, when do we recognize him?

If our society and our churches are to be strong, the home must be reformed. Those of us who are parents need to show our children what it means to be justified by faith,

to be right with God. Our children are guided by our example; our homes must be built on a sure foundation.

*Ralph Heynen is a retired chaplain of the Christian Reformed Church.*



## A Cambodian refugee tells his story

**Adrian (Ed) Vandenberg**

Rinol (Lou Cuong Chy) and his sister, Jenny, are Chinese Cambodians who recently

arrived in Canada after surviving 17 years as refugees in Vietnam. (They are sponsored through the

Lighthouse by Rehoboth Fellowship CRC in Etobicoke).

Rinol first shared his story during the worship service of the All Nations Christian Fellowship. He broke into tears when he told what happened to his parents. I later had an opportunity to ask Rinol more questions about his journey.

**Rinol:** My mother, father and family were born in Cambodia of Chinese origin. My mother was a bank teller and my father was an electrical engineer. I had two younger brothers, but we were separated

from them when we fled Cambodia.

**Ed:** Why did you flee your country?

**Rinol:** In April 1975, the Khmer Rouge took over [Cambodia]. No government has ever treated its citizens this way! They set off an "exodus" similar to when the Israelites left Egypt.

**Ed:** What happened to you and your family?

**Rinol:** Soon after the Khmer Rouge took over, soldiers announced in the streets in the city: "You must leave!" There was nowhere to go. We were forced to leave our home under sword and bayonet.

Then as we were already some distance from our home, soldiers called by megaphone, "Anyone who has a special skill, or held a position in [former] government, please come to the Capital to get a new position."



Photo courtesy The Lighthouse  
From l. to r. Rinol, Jenny and Lighthouse worker Rita Wong.

That evening my mother and father went to register. Immediately, they were led away to a compound guarded by soldiers. I was 15 years old at that time and my sister, Jenny, was 9 years. I could only look into the compound, but I could not follow my parents.

At night they were packed into a truck. We cried but could do nothing. Three days later, I learned that my parents were killed.

**Ed:** How did you go to

Vietnam?

**Rinol:** A neighbour suggested that we come along with them to Vietnam by secretly following the Mekong River. My sister and I didn't know what else to do, so we joined them. So on June 1, 1975, we arrived in Vietnam.

In Saigon (Ho Chi Minh City), we survived by selling cakes and other food on the black market. I also drove a pedicab and learned the skill of making electrical repairs. Because we were Cambodian, we couldn't go to school, or get any job, or receive any rations. We were at the mercy of the Vietnamese officials.

**Ed:** Rinol, you told me before that you learned about Jesus while listening to radio broadcasts. Please tell me how that happened.

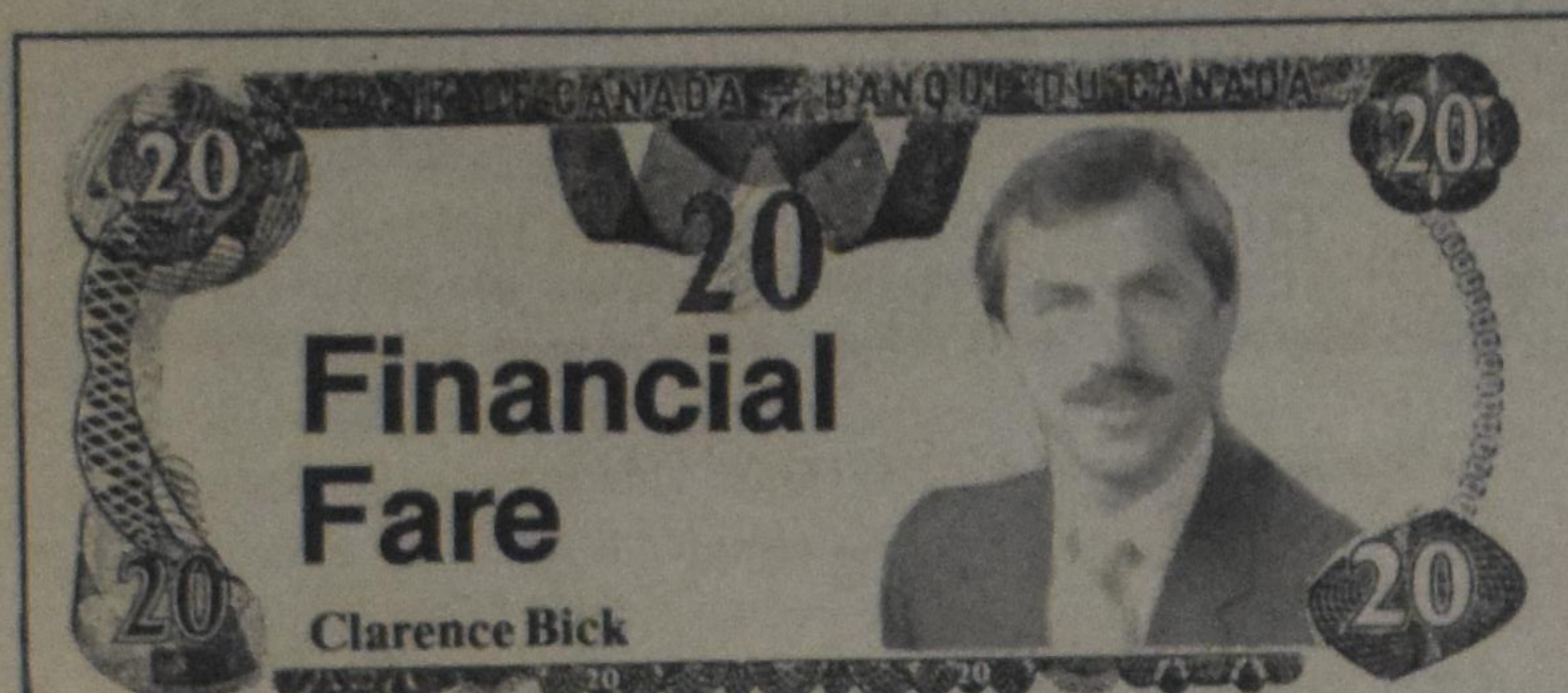
**Rinol:** In Vietnam it was a crime to have a Bible. And you could not get any help from a church because the church was limited by the government. The head of the church was appointed by the national religion committee. So I bought a small radio and began listening to Christian broadcasting from Guam and the Philippines. I listened to preaching, to real life stories of people whose lives were changed by Jesus.

**Ed:** Why did it take such a long time for you to leave the refugee camp?

**Rinol:** In 1988 we got word from the Lighthouse that we were sponsored. Camp authorities said to us, "You want to go, fine! But we cannot process your claim for nothing." We needed to register for an "exit permit" which would cost the two of us \$120 in gold.

We saved little by little, sometimes going without food. Finally in 1990, we managed to pay for our exit permits. In 1991, we filled out applications for permanent residency in Canada. On June 2nd, 1992, we arrived in Toronto. This terminates our pain. We begin a new life!

Adrian Vandenberg is the director of the Lighthouse in Toronto.



## Help for the home buyer

Owning their own home is an important goal for most people. In 1988, Ontario introduced the Ontario Home Ownership Savings Plan (OHOSP) to help those planning to buy a home in the future: qualifying contributions to an OHOSP will reduce your taxes.

To open an OHOSP you must be at least 18 years old, you may not currently own or have owned a house in any location (the same applies to your spouse if you're married), and you must live in Ontario.

A person can own only one OHOSP—you may not open a plan, close it and open another one later. However, you are free to transfer your plan from one financial institution to another.

If you have an existing OHOSP and marry someone who currently owns a home, you can use your OHOSP to buy part of that home. If your spouse used to but does not currently own a home, you can use your existing OHOSP to buy a home—but no further contributions to the OHOSP will be eligible for a tax credit.

### Deadlines

A qualifying taxpayer is entitled to open a plan any time up to Dec. 31, 1993. (To qualify for tax savings in any year, contributions must be made by Dec. 31 of that year.) Contributions are limited to \$2,000 per year and can only be made in the first five years of the plan.

If you miss a contribution in a year after you've opened the plan, it cannot be made up. The last possible contribution will be in 1997, and all plans must be closed out by Dec. 31, 1999, even if you haven't yet bought a home. You can close your OHOSP at any time, but if you haven't bought a house in the meantime you will be required to pay back any tax credits plus accumulated interest.

Usually, participation in a tax saving

program creates a deduction from earned income. Because of the higher marginal tax rate assessed to high incomes, higher incomes benefit from greater tax savings.

### Help for those who need it

But OHOSP has been designed to benefit people with lower incomes. This is done with a tax credit. In a tax credit system, a person will calculate his or her taxes in the usual manner, and then a tax credit will directly reduce the calculated taxes. With OHOSP, the size of the tax credit will be determined by the size of the contribution and by one's income level. The higher your income, the lower the tax credit.

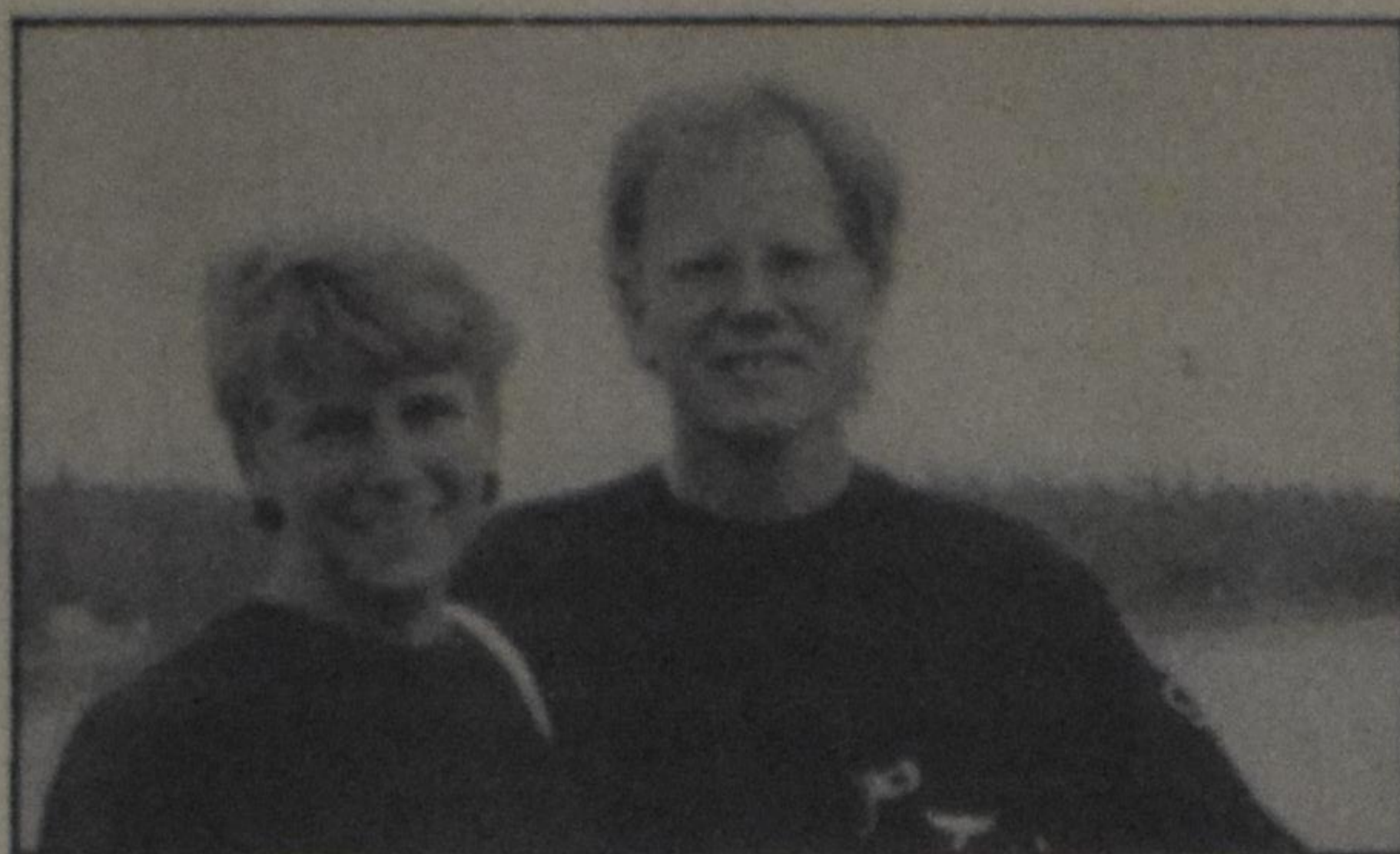
The tax credit for someone who earned \$20,080 or less is 25 percent of the contribution to your OHOSP. If you make the maximum \$2,000 contribution, your tax credit will be \$500, which will be subtracted from calculated taxes. At an income of \$30,000 your tax credit will be 12.5 percent; and if you make \$40,000 or more, no tax credit is available.

For a couple, the tax credit is based on one-half of your combined incomes. If one spouse earns \$20,000 and the other \$40,000, your tax credit will be 12.5 percent, based on the \$30,000 average of your combined incomes. While both spouses can own an OHOSP, only one can claim the combined tax credit in any year. In this example, (and assuming a maximum \$4,000 contribution), the 12.5 percent tax credit can be claimed by only one spouse. Any interest earned from an OHOSP is fully taxable.

As mentioned, there are restrictions on OHOSPs; but for those who plan to buy a home before the turn of the century, starting an OHOSP this year may be the smartest tax planning move you could make.

Clarence Bick is a financial planner in Ancaster, Ont.





## Peter and Marja are



### Dear P & M:

*For quite some time now I have been struggling with the issue of baptism. I come from a Christian Reformed background but in recent years have been influenced by Baptist friends and acquaintances. I find myself more inclined to their interpretation. However, I don't know enough about the church as a whole to know whether I accept everything they believe.*

*I am single and a member of the CRC. Is it wrong for me to remain a member of that church while struggling with these questions? It is obviously not a struggle regarding my own children since I don't have any. Is it important for me to resolve my struggle now or can it wait until the prospect of children becomes more of a reality? I'm caught in between. Please answer this if you can. It would help a great deal.*

### Dear Believer's Baptism:

Twenty-four years ago this month, four members of a congregation in Classis Huron were placed under silent censure by their consistory because they had themselves re-baptized. These members appealed this decision to the consistory, to their classis, and finally to the synod of the Christian Reformed Church. Be-

cause a study committee was already preparing a report about neo-Pentecostalism, Synod 1972 withheld action on this appeal. Finally, as part of a much larger discussion of the charismatic movement, synod adopted a position concerning the issue of church membership and re-baptism which you can find in the 1973 Acts of Synod (p. 79). As expected, it upheld the doctrine of infant baptism as consistent with God's covenant love and grace which includes parents and their children. Unexpectedly, it concluded that a person who subscribes to the idea of "believer's baptism" may remain a member of the CRC as long as he or she doesn't promote these views and create disunity.

What are the practical implications of this decision? You can remain a member of the CRC while struggling with the issue of infant baptism. You can remain a member of the CRC even if you choose to be re-baptized or withhold infant baptism from any future child you may bear. Your views would be in "error" as far as church doctrine is concerned; but you have the right to remain a member.

Now that you know that your membership and standing are not in jeopardy, seek out your pastor or a trusted officebearer or church member and discuss the issue in a non-threatening setting. Make the newer liturgy for infant baptism your starting point because it so excellently and simply presents the Reformed position.

In your discussion, please remember several things. First, the New Testament deals only with first generation Christians. That explains why the baptism references always deal with adults. However, the story of the jailer in Acts 15:31-34 helpfully shows us that household members of new believers were also baptized when a household head gave his life to Jesus. For us that is biblical evidence that adult believers and their children were baptized in the New Testament, just as adult believers and their households were circumcised in the Old Testament.

Historically, archaeological records and discoveries indicate that children were baptized from the earliest centuries on. In comparison, the notion of "adults only" baptism is a relatively new idea, dating back

only to the 1500s and the teachings of the Anabaptists. Such a notion would be very upsetting to New Testament Jewish Christians who naturally expected this new sign of God's covenant promise to be administered to their children just as it had been in the old days (Acts 2:39).

Finally, wouldn't it seem strangely inconsistent for our heavenly Father to suddenly *close* his arms to children of believers at a point in biblical history when the Holy Spirit *opened* his arms to the Gentiles? That's why it's important to remember that at the heart of this doctrinal debate is our emphasis on *God's grace and actions* versus the Baptist emphasis on *human faith and decisions*. This is not to minimize the importance of professing our faith and deciding for Jesus. But whenever we see a child being baptized, we are deeply touched by the reminder that God's arms are open and around his children long before they know anything more than that they're tired or hungry.

We hope that you will come to a place where you celebrate God's inclusion of children in the covenant. In the meantime: relax! Do some reading on the subject. Enjoy some vigorous discussions. And be reassured that Christ's church has room for all of us who love the Lord but think differently on some points (Phil. 3:15).

### Dear C.C.:

Congratulations on your new name and format. Thanks for taking us along for the ride. May God bless you in your efforts to be a courier for Christ.

**Write to: P&M**  
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*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Herman De Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.*

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# Study guides for the real world

**Call Me When You're 20!:**  
*A Parent's Guide to Living with Teens*, by Jacob P. Heerema. Grand Rapids, Mich.: CRC Publications, 1991. ISBN 1-56212-009-3. Softcover, 87 pp., \$6.85.

**Dad's Dying: A Family's Journey Through Death**, by John D. Suk. Grand Rapids, Mich.: CRC Publications, 1991. ISBN 1-56212-010-7. Softcover, 90 pp., \$6.85. Reviewed by Robert VanderVennen.

We don't usually review church school materials, but these are two small books that deserve special mention and can be profitably read apart from group discussion.

Heerema mostly assumes a functioning two-parent family which has one or more teens tumbling through it. He writes as a Christian Reformed pastor with three years of experience as a chaplain to troubled teens at Pine Rest Christian Hospital in Michigan.

Communication is the keynote to Heerema's approach. He says teens must know they are loved, even when their behaviour is sometimes impulsive. Teens are moving toward independence. They need to know where the family places its boundary lines, and they take strength from those boundaries even when they rebel against them.

Dealing honestly with real-life situations is a hallmark of this book. The book discusses treating different children with equal fairness, and with family conflict over substance abuse, sex, and church involvement. This is a good book to use for youth group discussions, as well as for parents of teens. The ideal would be for group discussion that includes both teens and their parents. I find the approach refreshingly different from that of Dr. James Dobson.

## Facing the facts

*Dad's Dying* views the dying of a father mostly through the eyes of a teenaged daughter. It deals with facing the facts, anger with God, bargaining with God, going through the valley of death, and final victory. A Christian high school Bible teacher is helpful to the teenager, as is the pastor who operates from a theological viewpoint. The illness and death are pictured in a family situation.

These are splendid reading and study materials. They are interesting, deal concretely with real-life situations in sensitive ways that leave room for discussion of various viewpoints, but at the same time they take a principled stance.

Each book has six chapters, each is quite full and could well be used for more than six discussion sessions. Scripture and prayer have a good place. Suggested additional readings are helpful. We see in these books families that are not perfect but are doing most things right, which makes them good role models for us.



## Friends of God

Wayne Brouwer

## Song of the abused

*"Rescue me, O Lord, from evil men; protect me from men of violence ...."* (Ps. 140:1).

In a recent issue of *Perspectives*, Thomas Boogaart tells the wrenching story of his friend Jim and a horrible cry in the night. Jim was a young pastor, fresh in his first congregation. On a sultry Saturday summer's night, open windows bringing no relief, Jim and his wife tossed restlessly.

Tensions of Sunday morning preaching always tease at the edges of a preacher's consciousness on Saturday nights. And Jim wasn't sure he had a handle on this particular sermon. Numbers 14: the Israelites whimper in their tents, fearful of what might happen to them if they enter Canaan, as God-through-Moses has instructed. They'll be whipped. Their wives will be raped. Their children abused.

After another restless romp with the text in his study, Jim came to bed at 1 a.m. Sandy was there; wide awake, too. "Shhhh..." She put her finger to her lips. "Li-!"

From the little white frame house next door came noises. Not unusual, since it seemed as if every night for the past two weeks had been party time for the newly arrived family.

But this was different: the pounding rumble of an angry man's voice. Then the high whine of terror: "No, Daddy! No, Daddy...! Please, no!" Then the shrill eruption of agonized screams and deep pain. And then the soft whimpering of a young girl's private horror. Before the black scene evaporated, Jim found himself whimpering too.

I, and undoubtedly many of you, have lived an enormously blessed life. I read a lot of history, and it never ceases to amaze me how carefully preserved and calm and safe my existence has been, compared to so many throughout the ages of earth. Maybe that's why I have such difficulty appreciating prayers like the one raised in Psalm 140. It seems to me too caustic, too vengeful, too mean-spirited.

But one thing my pastoral ministry has revealed to me is the dark side of even bright and delightful life in 20th century North America. More regularly than I care to retrace are the moments I spend with the abused. Women, children, even men sit in my study and tell me of the merciless pounding, the sickening incestual "love"-making, the belly-kicking, the "special secrets," the verbal shredding....

And then come the moments when I sit with the abusers, with stories they need to tell to recover sanity, to relocate a sense of dignity, to plead for forgiveness.

And when later I sit alone with images and scenes in my mind that I don't want there, I find prayers like David's in Psalm 140 strangely comforting.

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

## NEDERLANDSE KERSTZANGDIENST



Emmanuel Reformed Church  
170 Clarke Street, North  
Woodstock, Ontario  
tel. (519) 537-6422



## Nederlandse Kerstzangdienst met medewerking van het Kerkkoor

Wij hopen, D.V., twee diensten te houden:  
Zondag, 6 december 1992, 7.30 n.m.  
Zondag, 13 december 1992, 7.30 n.m.  
VERVERSINGEN NA DE DIENST

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**Regular funds**  
6.25%

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## TORONTO DISTRICT CHRISTIAN HIGH SCHOOL

377 Woodbridge Ave., Woodbridge, Ont.

The TDCH Drama Dept presents:  
**The Importance of Being Earnest**  
by Oscar Wilde

### Regular performances:

#1 Fri. Nov. 27 at 8 p.m. (tickets \$6 in advance or \$7 at the door)

#2 Thur. Dec. 3 at 8 p.m.

### Dinner Theatre:

#1 Sat. Nov. 28 at 7:30 p.m. (ticket deadline Tue. Nov. 17)

#2 Fri. Dec. 4 at 7:30 p.m. (ticket deadline Tue. Nov. 24)

(tickets: \$16 each, two for \$30).

### No GST/PST!


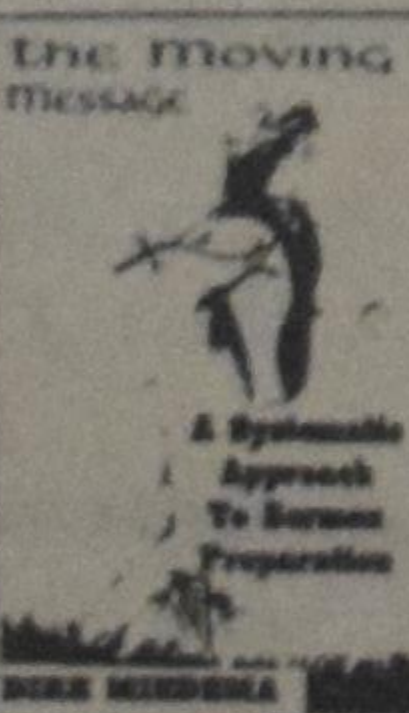
For further info call:

**416-851-1772 or 416-741-2273**

Annual play productions have been a long-standing tradition at TDCH. Whether you enjoy an evening of comic theatre on its own or prefer an evening of fine food followed by entertaining drama, be sure to consider "The Importance of Being Earnest."



## Classifieds

Classified Rates	Births	Anniversaries	Anniversaries	Anniversaries
<p>Births ..... \$25.00</p> <p>Marriages &amp; Engagements \$40.00</p> <p>Anniversaries ..... \$45.00</p> <p>2-column anniversaries ..... \$90.00</p> <p>Obituaries ..... \$45.00</p> <p>Notes of thanks ..... \$35.00</p> <p>Birthdays ..... \$40.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)</p> <p><b>Note:</b> All rates shown above are GST inclusive</p> <p><b>ATTENTION!</b></p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p><b>NEWLYWEDS &amp; NEW PARENTS</b></p> <p>We offer a one-year subscription for only \$20.00 (GST Incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p><b>Christian Courier</b> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p><b>BOS:</b></p> <p>Thankful to God for His blessings, Peter and Connie Bos are pleased to announce the birth of their son,</p> <p><b>ROBERT JACOB</b></p> <p>He was born Sept. 29, 1992, and eagerly welcomed home by Peter, Alex, Corinne and Aric.</p> <p>Robert is the 18th grandchild for Mr. and Mrs. C. Vander Spek, Embro, Ont., and the 31st grandchild for Mr. and Mrs. P. Bos of Barnwell, Alta.</p> <p>Home address: R.R. #2, Goderich, ON N7A 3X8</p> <p><b>KIELSTRA:</b></p> <p>Clare and Rose Kielstra (nee Zylstra), thank God for the safe arrival of a son,</p> <p><b>TIMOTHY ROBERT</b></p> <p>bom May 29, 1992, at 11:58 a.m.</p> <p>Proud brother and sister are Raymond and Natalie.</p> <p>30th grandchild for Mrs. Rolina J. Zylstra and 10th grandchild for Ray and Sien Kielstra, of St. Thomas.</p> <p><b>VAN EYK-FLIKWEERT:</b></p> <p>With great joy and thankfulness to God, we, Keith and Joanne, and Nicholas, lovingly welcome</p> <p><b>BETHANY LEAH</b></p> <p><b>FLIKWEERT VAN EYK</b></p> <p>into our family.</p> <p>Bom Sept. 24, 1992, she is received with gladness by her aunts, uncles, cousins and her grandparents Pieter and Riemke Flikweert and Leen and Nel Van Eyk.</p> <p>Home address: 29 Stanley Ave., Chatham, ON N7M 3J1</p>	 <p><i>Congratulations to Sietse and Hinke Spoelstra on the occasion of their 60th wedding anniversary!</i></p>	<p>Rottevalle St. Thomas 1932 November 3 1992</p> <p>"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High" (Ps. 92: 1).</p> <p>With thankfulness and praise to our Lord for His love and faithfulness, we hope to celebrate the 60th wedding anniversary of our parents, grand- and great-grandparents,</p> <p><b>SIETSE and HINKE SPOELSTRA</b> (nee BYMA)</p> <p>Thank you Mom and Dad for all your love and guidance through all these years. We pray that the Lord will continue to bless and keep you in His loving care.</p> <p>Congratulations Pake and Beppe!!</p> <p>Love always: Jan &amp; Tine Spoelstra Andy &amp; Pennie, Kathy, Martin &amp; Debbie Antonia &amp; Martin Speelman Peter &amp; Carol, Henriette &amp; Martin, Charlie &amp; Janette, Marlene &amp; Wilf, Annette &amp; Steve, Mark and 19 great-grandchildren.</p> <p>Home address: 97 Southdale Rd., St. Thomas, ON N5R 1C1</p>	<p>Jordan, Ont. Embro, Ont. 1952 October 29 1992</p> <p>With praise and thanksgiving, we announce the 40th anniversary of our parents and grandparents,</p> <p><b>(AUKE) JACK and SIPPI VANDERHORN</b> (nee LUINTRA)</p> <p>We pray that God will continue to bless and keep them in His loving care for many more years to come.</p> <p>With much love from your family, Bill &amp; Lynn Vording — Embro Scott, Steve, Shawn, Tim, Christy John &amp; Sharry VanderHom — Embro Jenny, Nancy, Bryan Brad &amp; Frances Crown — Embro James, Justin, Stacey Terry &amp; Sandra Murray — Embro Jordan, Nicholas</p> <p>Home address: R.R. #2, Embro, ON N0J 1J0 (519) 475-4251</p> <p>"Casting all your care upon Him for He careth for you" (1 Pet. 5: 7).</p> <p><b>HEINZE J. (HANK) BENEDICTUS</b></p> <p>Bom Thursday, Oct. 28, 1926, in Kollum, the Netherlands.</p> <p>Was taken home to be with the Lord on Wednesday, Oct. 7, 1992, at the age of 65 years.</p> <p>Beloved husband of Jane (Vander-Molen), Samia.</p> <p>Dear father of: John &amp; Marilyn Benedictus — Samia Jason, Eileen, Daniel Karen &amp; John Neerhof — Owen Sound Ashley, Jessica, Bradley Paul Benedictus &amp; Cindy Vandewetering (fiancee) — Samia</p> <p>Funeral service was held Friday, Oct. 9, 1992.</p> <p>Correspondence address: 1241 Isabella St., Samia, ON N7S 1S7 1 (519) 336-6931</p> <p>Kollum, Fr. Samia, Ont. Oct. 28, 1926 Oct. 7, 1992</p> <p>"Like a river glorious, is God's perfect peace."</p> <p>On Wednesday, Oct. 7, 1992, the Lord in his fathomless wisdom suddenly called to himself our dear brother-in-law and uncle</p> <p><b>HEINZE BENEDICTUS</b></p> <p>at the age of 65.</p> <p>May his beloved wife, children and grandchildren be continuously surrounded by God's love and comfort.</p> <p>Elisabeth Laanstra Elly &amp; Gerry Bakker Wiebelina &amp; Wietse Tjoelker nieces and nephews.</p> <p>"By the sea of crystal, saints in glory stand."</p> <p>On Oct. 7, 1992, suddenly, by way of an accident, the Lord took from us our dear friend of many years,</p> <p><b>HANK (HEINZE) BENEDICTUS</b></p> <p>at the age of 65.</p> <p>We pray that the Lord will give his dear wife Jane and her family comfort and strength to go on.</p> <p>Sadly missed by us all: Teake &amp; Siets Dam Alex &amp; Roelie Smit Halbe &amp; Margaret Taekema Bill &amp; Audrey VanReenen All of Samia.</p>
<p><b>For Sale</b></p> <p>A CLEAR, PRACTICAL, SYSTEMATIC approach to preaching . . .</p> <p>"The Moving Message" by Dirk Miedema</p> <p></p> <p>123 power-packed pages of ideas, concerns and work sheets.</p> <p>Author is a pastor in the Christian Reformed Church in Canada.</p> <p>To order, send \$10.00 to: Dirk Miedema P.O. Box 697 Clinton, Ontario N0N 1L0</p>	<p><b>Birth/Marriage</b></p> <p><b>KELDER:</b></p> <p>Bill and Edna are delighted and praise God for their first grandchild,</p> <p><b>ELIZABETH ADELINE</b></p> <p>little daughter of Lisa-Ann and Adolf De Zoete of Georgetown, Ont., born July 18, 1992, and for the marriage of their daughter</p> <p><b>KARALEA BERNICE</b> to <b>PAUL HIRNEISEN</b></p> <p>on Sept. 12, 1992.</p> <p>Home address: 444 Lake Daisy Drive, Winter Haven, FL 33884 USA</p> 	<p><b>Anniversaries</b></p> <p>"Praise the Lord all nations. Extol him all peoples! For great is his steadfast love towards us and the faithfulness of the Lord endures forever. Praise the Lord!" (Ps. 117).</p> <p>We are very thankful to announce the 35th wedding anniversary of our parents</p> <p><b>HANS and LIEN BRINKERT</b> (nee LAMMERS)</p> <p>celebrated on Oct. 25, 1992.</p> <p>We thank the Lord for your love and support Mom and Dad and wish you many more years together as our parents and grandparents.</p> <p>With much love: Elly &amp; Jim Vissers Michael Glenn &amp; Linda Brinkert Karlene, Kelsey Darlene &amp; Klaas Van Wyk Trish &amp; Duane Ensing</p>	<p><b>Anniversaries</b></p> <p><b>Teachers</b></p> <p><b>Bowmanville, Ont. : Knox Christian School</b> invites applications for a temporary full-time position in Grade 2, due to maternity reasons, effective Feb. 1 through June 1993. Please send letter of application, resume and references, prior to Nov. 20, 1992, to:</p> <p><b>Bill Helmus, Principal</b> Knox Christian School 410 Scugog St., R.R. 1 Bowmanville, ON L1C 3K2 Tel.: (416) 623-5871</p>	<p><b>For Rent</b></p> <p><b>Florida vacation in Venice!</b> Available Nov. or Dec., deluxe home on lake and boat canal. Two bedrooms and two bathrooms, near beach, fully furnished and equipped. Security and pool. \$1,000 U.S. monthly.</p> <p>Call (416) 692-3986 or (416) 318-7889</p>



## Classifieds

Obituaries	Obituaries	Obituaries	Teachers	Teachers
<p>On Oct. 10, 1992, at Shalom Manor, the Lord called home,  <b>DINA DE LEEUW</b>  (née RUSTENBURG)  in her 89th year.  "What is my only comfort in life and death? That I am not my own; but belong to My Faithful Saviour Jesus Christ" (Lord's Day I).  Beloved wife of the late Peter de Leeuw, 1983.  Dear mother of:  Tryntje de Leeuw — the Neth.  Jack &amp; Minke — York  Arie &amp; Lola — Caledonia  John &amp; Nellie — Caledonia  Dick &amp; Ann Zandberg — Caledonia  Peter &amp; Shirley — Ancaster  Dear grandmother of 18 grandchildren and 21 great-grandchildren.  Predeceased by two grandsons, Peter (1985) and Allen (1987) Zandberg.  Parents are precious  So are their names  Without them to love  Life is never the same  But as long as we live  We will always be glad  And grateful to God  For the parents we had.  The funeral took place on Oct. 13, 1992, at the Maranatha Chr. Ref. Church, York, Rev. John Postma officiated.  Correspondence address: Dick Zandberg, RR 1, Caledonia, ON N0A 1A0</p>	<p>London,  222 Admiral Drive  On Oct. 5, the Lord took home his child and our dear friend,  <b>RALPH MOES</b>  at the age of 64, after much suffering. His life was a testimony to us all. His favourite song was:  "En het kruis zal ik eeuwig roemen en geen wet zal mij verdoemen Christus droeg de vloek voor mij Christus is voor mij gestorven heeft gena voor mij verworven 'k ben van dood en zonden vrij."  May this be the comfort for his wife Ann and children Stado, Mary Lou and Rolien.  Frank, Ann and Tom Dykstra  New-Haven, VT, USA  On Oct. 12, 1992, at home, the Lord took unto Himself,  <b>CORNELIUS PETER REITSMA</b>  Beloved husband of Liza Skorochid.  Dear Daddy of:  Dana  David  Selina  Daniel  Loved son of Douglas &amp; Dorothy-Reitsma.  Dear brother of:  Sid &amp; Sylvia Reitsma  Tena &amp; Gary Drake  Tricia &amp; Bert Brouwer  Phyllis &amp; Scott Milne  Sylvia &amp; Ron Barette  Margaret &amp; Rick Boorsma  Loved uncle to all his nieces and nephews.  Psalm 23 - Isaiah 40: 31.  Correspondence address: 174 Mac-Crae Dr., Box 5286, Caledonia, ON N0A 1A0  "For I know that my Redeemer liveth" (John 19: 25).  On Aug. 26, 1992, the Lord took home our dear brother-in-law  <b>ALBERTUS CORNELIS VANDERZWAN</b>  at the age of 67, after a short illness.  John &amp; Joan Smit — St. Catharines  Gerrit &amp; Grace Schakelaar — Haliburton  The memorial service was held in the Noorderkerk in Apeldoorn, the Netherlands.  The burial took place at Heidehof in Apeldoorn on Aug. 31, 1992.  Leiden, the Neth. Brighton, Ont.  Dec. 6, 1902 Oct. 2, 1992  The Lord took home our dearly beloved mother, grandmother and great-grandmother  <b>DURKJE VERKUYL (WILLEMSE)</b>  Wife of the late Dirk Verkuyl  Children:  Annie Toxopeus — Zoutkamp, the Neth.  Peter &amp; Gerda Verkuyl — Brighton, Ont.  Dirk &amp; Shirley Verkuyl — Orillia, Ont.  Conne &amp; Peter Kennedy — Brighton, Ont.  Elly &amp; John Gerlings — Kinmount, Ont.  Mary &amp; Teo Stol — Ottawa, Ont.  Mat &amp; Dorothy Verkuyl — Barrie, Ont.  Harry Verkuyl — Edson, Alta.  John &amp; Sharon Verkuyl — Cardiff, Ont.  35 grandchildren and many great-grandchildren.  Correspondence address: Peter Verkuyl, 202 Ontario St., R.R. #4, Brighton, ON K0K 1H0.</p>	<p>Tzummarum, Fr. Chatham, Ont.  1921 1992  "He is my refuge and my fortress" (Ps. 91: 2a).  Suddenly, on Sept. 30, 1992, God took unto Himself our dearly beloved husband, father, and grandfather,  <b>ALEC ZONDERVAN</b>  Dearly remembered by his wife Hilda Zondervan-Terpstra and his children: Aneta Zondervan — Chatham  Marvin &amp; Margie Zondervan — Chatham  Ingrid Geris &amp; Joe Taylor — St. Marys  Margrid &amp; Luke Folkema — Beachville  Ed &amp; Dorothy Zondervan — London  Jo &amp; Al Schaafsma — Chatham  Stan &amp; Caroline Zondervan — Barrie  Rose &amp; Dave Verburg — Chatham  Predeceased by eldest son in 1956.  Also sadly missed by his 18 grandchildren.  Funeral service was held Oct. 2, 1992, in the Grace Chr. Ref. Church of Chatham, Rev. H. Bruinsma officiated.  Correspondence address: 114 Prince Arthur, Chatham, ON N7M 1X7</p>	<p><b>Clinton and District Chr. School will have an opening for</b>  <b>PRINCIPAL</b>  starting the 1993/94 school year. Clinton is located approximately 75 km. north of London, 18 km. east of the sandy Lake Huron beaches and only a short 45-minute drive from the famous Stratford Festival.  Our ten-room school with full-size gymnasium, has 218 students at the moment with a staff of nine full-time and two part-time teachers.  If you are interested, please send your application with complete resume to the Search Committee  c/o Mr. Ralph Schuurman, Principal  P.O. Box 658,  Clinton, ON N0M 1L0  Tel.: (519) 482-7851</p>	<p><b>EDMONTON SOCIETY FOR CHRISTIAN EDUCATION</b>  <b>SUPERINTENDENT</b>  (August 1, 1993)  The Edmonton Society for Christian Education (Edmonton, Alberta) is seeking a person to fill the newly-created position of school superintendent (4 schools, 1000 students, grades K-12).  This person should possess an appropriate Education degree, be eligible for provincial certification, have ample experience as a school administrator and a thorough knowledge of the business side of a Christian school enterprise.  The person selected will be one  * who is a servant of Christ and able to articulate the Reformed perspective of Christian education.  * who has strong communication skills and is able to effect strong interaction with the school constituency, staff and government agencies.  * who has the expertise and experience to guide the school enterprise to educational excellence.  * who has the vision and leadership qualities to give strong and innovative direction to all the Society's activities, from both an educational and business perspective.  If this position attracts you, please send a letter of enquiry and resume to:  Dr. Wilco Vanden Born, Board chair person  5711-139 Avenue, NW  Edmonton, AB T5A 1E8  Canada  before November 17, 1992</p>
<p>On Oct. 5, 1992, our dear member and friend  <b>WILMA DE VRIES</b>  was suddenly called home by her heavenly Father with whom she now dwells, free from all pain and suffering. Clarence, we commit you and the children into the care of our God and Father, praying that he will sustain and comfort you in days to come.  "The Golden Age Club"  Fenwick and Wellandport.  The Council of the Covenant Chr. Ref. Church of Woodstock, expresses their sincere sympathy to the Geerlinks family in the passing away of  <b>GEERT GEERLINKS</b>  on Oct. 1, 1992.  He was a faithful member of our church and his work as elder and also as the representative of the Back to God Hour was greatly appreciated. May the Lord comfort his wife, his children and grandchildren and sustain them in this difficult time.  For the Council,  J.H. Bergman, President  M. Klingenberg, Clerk.</p> <p><b>Thank you</b>  <b>GUETTER:</b>  For your love and friendship shown to us in coming to our 40th wedding anniversary celebrations, by sending a card, a flower or other gifts or just in thought, we thank the Lord and we thank you very much.  Peter and Joanne Guetter (nee Veldhuis), Fenwick, Ont.</p>		<p><b>Teachers</b>  <b>ATHENS, Ont.:</b> Due to maternity reasons, <b>Athens Christian School</b> will require a teacher at the <b>primary level</b> effective Feb. 1, 1993, and possibly for the 1993-94 school year. Please send your application and resume to:  <b>Jannie Feenstra, Principal</b>  <b>Athens Christian School</b>  P.O. Box 264  Athens, ON K0E 1B0  More information can be obtained by calling the principal at (613) 924-9500 (school) or (613) 924-9690 (home).  <b>ABBOTSFORD, B.C.:</b> The <b>Heritage Campus of Abbotsford Chr. School</b> invites applications for a <b>full-time position in Grade 2</b>, to begin in Feb. 1993. Please contact  <b>Lloyd Den Boer, Principal</b>  P.O. Box 175  2884 Abbotsford-Mission Highway  Abbotsford, BC V2S 4N8  (604) 850-5022.  <b>LUCKNOW, Ont.:</b> The <b>Lucknow and District Christian School</b> is inviting applications for a <b>Grade 1 and 2 position</b> due to maternity leave, beginning <b>Feb. 8, 1993</b>, for the remainder of the school year. Please send your application and resume to:  <b>Mr. L. Uyl, Principal</b>  <b>Lucknow and District Christian School</b>  Box 550, Lucknow, ON  N0G 2H0</p>		<p><b>Save money by using the classifieds!</b></p>



Save money by using the classifieds!

October 30

**Christian Courier!**

Getting used to the name?



## Classified / Events

## REMEMBRANCE DAY PARADE DUTCH MARINE VETERANS

will take part in the **Remembrance Day Parade** in  
**Welland, Ont., on Sunday, November 8, 1992.**

Assembly at Fitch Street Plaza at 1 p.m., proceeding at 1:15 p.m.  
After the ceremonies we have lunch in the Polish Royal  
Canadian Legion Hall, 383 Morningstar Ave., Welland, Ont.

For information call:

Bas De Man (416) 277-0501, Harry Roffel (416) 646-4681 or  
Jack De Graaf (416) 727-9355.



**SALEM  
CHRISTIAN MENTAL  
HEALTH ASSOCIATION**

## ANNUAL MEETING

Salem Christian Mental Health Association will hold its  
annual membership meeting on **Saturday, November 21,  
1992**, at the **Second Christian Reformed Church**, corner  
**Steeles/McLaughlin, Brampton, Ont.** Refreshments at 9  
a.m., membership meeting at 9:30 a.m. Speaker: **Dr. Peter L.  
Van Katwyk**, associate professor at Waterloo Lutheran  
Seminary. Topic: "Stress and the Family — When Families  
Help."

For info. contact Rev. A. Dreise at (416) 528-0353

*Send your questions to  
Peter and Marja  
Confidentiality is assured.*

### Help Wanted

**Shalom Manor, Classis Hamilton Homes for the Aged  
Inc.**, a 132-bed long term care facility, providing  
Residential and Extended Care, invites applications from  
qualified persons interested in the position of

### **Director of Housekeeping/Laundry/ Maintenance**

Qualifications:

- ★ Grade 12; O.H.A. Executive Housekeepers Course  
graduate, or equivalent.
- ★ Minimum of 3 years supervisory experience in  
housekeeping, laundry and maintenance in a similar setting.
- ★ Demonstrated managerial and leadership abilities.
- ★ Must be mature, a good motivator, able to communicate in  
the Dutch language.
- ★ Knowledge of building construction and maintenance.

Send resume by **November 13, 1992**, to:

**Administrator, Shalom Manor**  
12 Bartlett Ave., Grimsby, ON L3M 4N5  
Tel.: (416) 945-9631; Fax: (416) 945-1211

## Church News

### Christian Reformed Church

#### Change in service times

The Mount Hamilton CRC,  
Hamilton, Ont., is now  
holding its Sunday services at  
9 a.m. and 5 p.m.

#### Address change

Rev. B. Bernard Bakker, 71  
Ingleborough Dr., Whitby,  
Ont. L1N 8J4. Office phone:  
(416) 430-6597; home phone:  
(416) 668-5141. Effective  
Nov. 5, 1992.

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**Attention:  
Business Community/Christian  
Organizations  
Insert YOUR message  
in our Special  
1992 (pre-Christmas) issue.**



Calvinist Contact has a new name: **Christian Courier**.

In past years we have supplied members of Christian Reformed churches  
across Canada with a free copy of the annual Christmas issue. This year we  
plan to do the same, except it will not be our Dec. 11 Christmas issue that we  
will send out but a special issue (dated Dec. 4) that better represents the kind  
of paper we are.

The special December 4 issue will be mailed to our 6,000 subscribers, of  
course. But in addition, we plan to distribute close to 20,000 copies of this  
issue to Reformed Christians across Canada.

To print so many extra copies costs money. We are appealing to the business  
community and to Christian organizations to help us out. Feel free to include  
your annual Christmas greetings in your ad, as you have done before.

Please do not wait. Take a moment to complete and return the attached  
coupon. Kindly include precise instructions as to the content of your ad.

Your continued support will be greatly appreciated.

**Deadline for advertisements in this  
special issue is November 20.**

### COUPON

- 1) **Small** — size 3" wide x 1 3/4"  
Cost \$125 + GST = \$133.75
- 2) **Medium** — size 5" wide x 3 1/2"  
Cost \$225 + GST = \$240.75
- 3) **Large** — size 5" wide x 7 1/2"  
Cost \$400 + GST = \$428.00
- 4) **Jumbo** — size 10" wide x 6"  
Cost \$650 + GST = \$695.50
- 5) **Full Page** — size 10" wide x 12"  
Cost \$1,100 + GST = \$1,177.00

#### 6) Sponsored advertising

I do not wish to place my own ad, but will gladly sponsor a Christian  
organization advertisement. I understand **Christian Courier** will obtain copy  
from the organization indicated.

I wish to sponsor an ad for \_\_\_\_\_

This ad should be of the size

- \_\_\_\_\_ Full page  
\_\_\_\_\_ Jumbo  
\_\_\_\_\_ Large  
\_\_\_\_\_ Medium  
\_\_\_\_\_ Small

Please enclose your ad copy with this coupon.

\_\_\_\_\_ I enclose payment

\_\_\_\_\_ Please bill me

Sender: (Please print)

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Code \_\_\_\_\_

Return by November 20 to: **Christian Courier**  
c/o Calvinist Contact Publishing Ltd.  
4-261 Martindale Rd., St. Catharines, ON L2W 1A1  
(Fax: 416-682-8313)

### CHECK ONE



## Events

CHRISTMAS CHARTER  
MARTINAIR

Dec. 22 - Jan. 5

Regular Senior Child  
**\$679 \$629 \$549**

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**513-0400 or 324-3330**

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## Nelson Insurance Brokers Ltd.

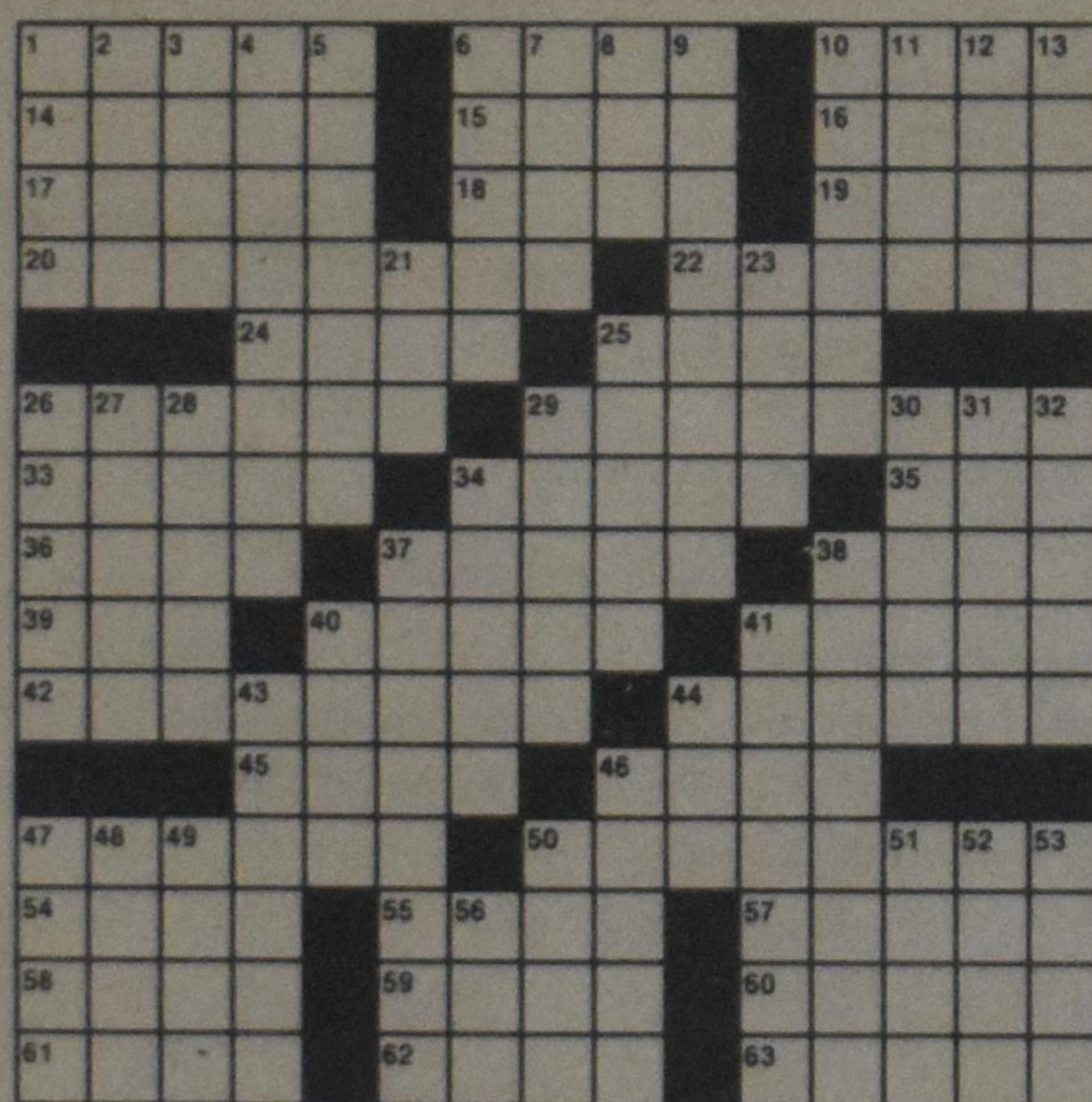
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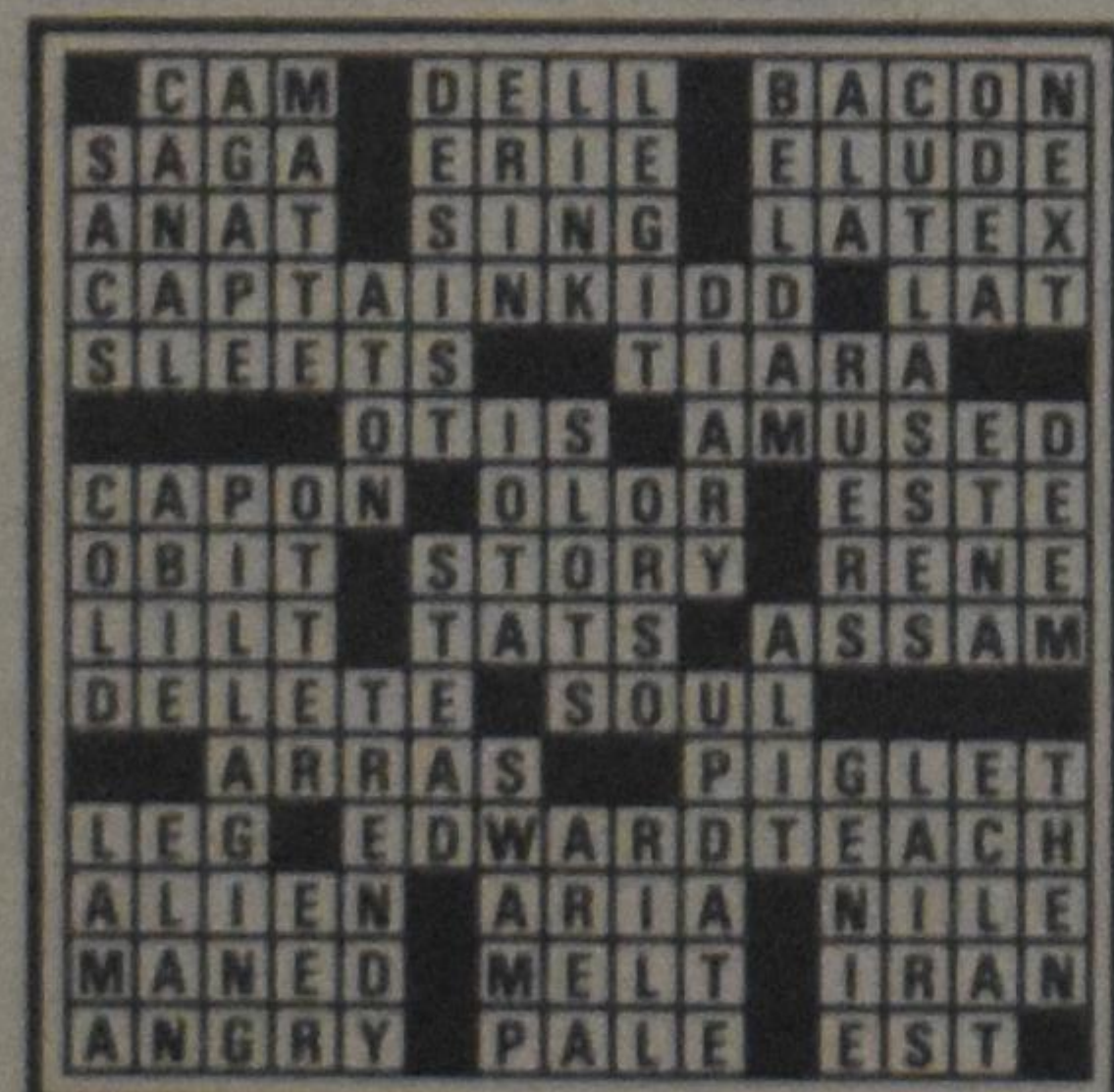
## This week's Puzzle by James E. Hinich Jr.

ACROSS  
 1 Parade exercise  
 6 Guinness  
 10 Mirthful sound  
 14 Kayak's cousin  
 15 A Copperfield  
 16 Test  
 17 Prompter's job  
 18 Doesn't care —  
 19 Chorister  
 20 Allen's Alley  
 resident  
 22 Gate, for one  
 24 — of plenty  
 25 Small talk  
 26 Harmony  
 29 Squeeze into a  
 small space  
 33 Woody spine  
 34 Coronet kin  
 35 7  
 36 Mountain lake  
 37 Former Afr.  
 kingdom  
 38 Actor Sean  
 39 Nest egg part  
 40 Exterior  
 41 Spiny shrub  
 42 With 50A, Neil  
 Simon hit  
 44 A Maddox  
 45 Ceramic oven  
 46 The least bit  
 47 King Arthur's  
 nephew  
 50 See 42A  
 54 Exchange  
 premium  
 55 Heb. measure  
 57 Automaton  
 58 Bengali bovine  
 59 Kind of horse  
 60 Ticked off  
 61 Formerly,  
 formerly  
 62 Pry  
 63 Addition



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## Last week's Puzzle

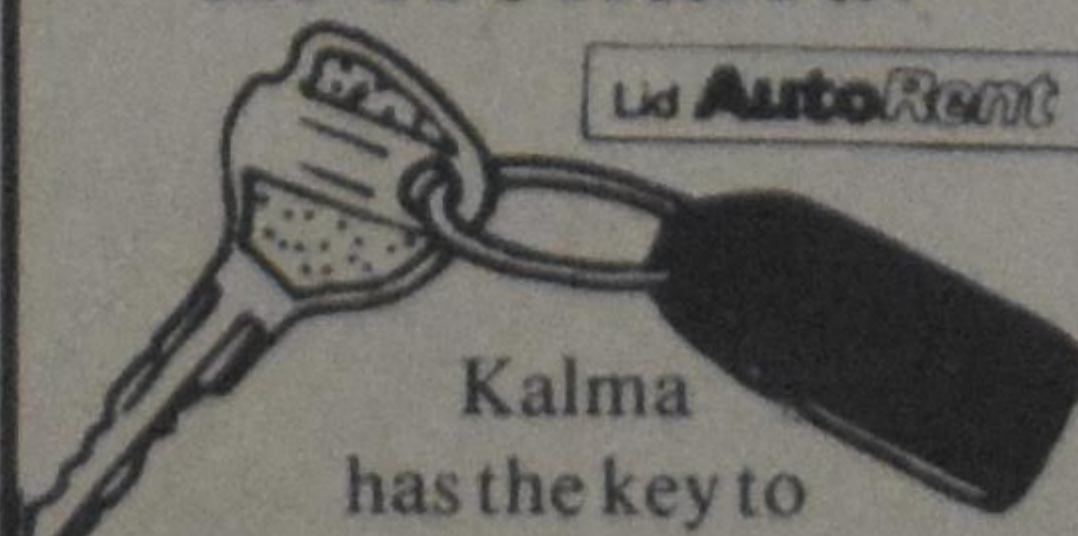


DOWN  
 1 800  
 2 Actor Julia  
 3 Dolphin genus  
 4 Steer  
 5 Domestic fowl  
 6 "I don't  
 give —!"  
 7 Desolate  
 8 Epoch  
 9 Southern point  
 of S. Am.  
 10 Fireside  
 11 Wheel shaft  
 12 Fez and cloche  
 13 OT prophet  
 21 Cal. fort  
 23 Titans' mother  
 25 Gavel wielder  
 26 Loft  
 27 Spanish singer  
 28 — nobis (certain  
 writ)  
 29 Tendon  
 30 Not concealed  
 31 Washer cycle  
 32 Forty—  
 34 Wyoming  
 mountain range  
 37 Police  
 loudspeaker  
 38 Coachman's  
 instrument  
 40 Final notice  
 41 "Sweet —  
 Brown"  
 43 Make ends meet  
 44 A Costello  
 46 "Stormy  
 Weather"  
 singer  
 47 Abstracted look  
 48 "Ain't She  
 Sweet?" author  
 49 Barbecue dish  
 50 Voice votes  
 51 Buck heroine  
 52 Neural  
 network  
 53 Taos' state:  
 abbr.  
 56 Lea sound

## Calendar of Events

- |                  |   |                  |  |
|------------------|---|------------------|--|
| Oct. 23 - Nov. 7 | World Home Bible League multi-media presentation "More than a Song," Oct. 23: 7:30 p.m., Maranatha CRC, Cambridge, Ont.; Oct. 27: 7:30 p.m., CRC, Burlington, Ont.; Oct. 28: 7:30 p.m. Mount Hamilton CRC, Hamilton, Ont.; Oct. 29: 8 p.m., CRC, Tillsonburg, Ont.; Oct. 30: Bethel CRC, Dunnville, Ont.; Nov. 7: 7:30 p.m., Providence CRC, Beamsville, Ont. | Nov. 7-8         | 40th anniversary CRC, Lucknow, Ont. Info: (519) 395-3765.  |
| Oct. 31          | Seventh annual all-Ontario Holy Spirit conference, Kennedy Rd. Tabernacle, Brampton, Ont. For info. call (416) 278-7969.  | Nov. 13          | "Christian Festival Concert" by the choirs and brass of the OCMA, Leendert Kooij directing, at 8 p.m., Roy Thomson Hall, Toronto, Ont. Guest artists: Ellen van Haaren, Sander van Marion and Andre Knevel. For tickets call (416) 636-9779.                                       |
| Oct. 31          | Reunion "Andijker Christelijke Scholen." For info. call Joe Doef, Lacombe, Alta. Phone (403) 782-2704, fax (403) 782-2085.  | Nov. 13          | ICS Fall Convocation & Graduation, 7:30 p.m., Knox College Chapel, Toronto, Ont. Speaker: Senior Member Ken Badley on: "So much knowledge, so little wisdom." Info: (416) 979-2331.  |
| Oct. 31          | Meeting of "Christian Rainbows" (family/friends of the long-term mentally ill), 10-3 p.m., CRC, Ingersoll, Ont. Speaker: Jerry Van Spronsen. Info lines (416) 639-1075 and (519) 631-0307.  | Nov. 14          | Ministering arts conference, workshops and lectures dealing with worship. Starts 8 p.m., at Maranatha CRC, Belleville, Ont. Info: (613) 962-2062 or 966-1736.  |
| Oct. 31          | 40th anniversary of the Ontario Alliance of Chr. Schools. Past boardmembers and others are invited. Includes eight workshops, noon banquet and annual meeting. From 9 a.m. - 4 p.m., Redeemer College, Ancaster, Ontario.   | Nov. 17          | Organ concert by Canadian concert organist Peter Partridge, 8 p.m., St. Catherine Cathedral, Church St., St. Catharines, Ont.  |
| Nov. 1           | Dutch service, 3 p.m., led by Rev. P. Van Egmond, CRC, Ancaster, Ont.   | Nov. 20          | The King's College presents "A breath of fresh air," music by Bach, Cabina, Rutter, Dupre and others, 8 p.m., West End CRC, Edmonton, Alta. Performers include Michal Stolarz (flute), Marnie Giesbrecht and Joachim Segger (organ), and the KC Choir, directed by Thomas Holm.    |
| Nov. 1           | Reformation Day celebration service (London area), 6:45 p.m. Saunders Secondary School, 941 Viscount Rd., London, Ont. Speaker: Rev. Henry Wildeboer on "Joy in Reforming" Info: (519) 631-7730   | Nov. 21          | Salem's annual meeting, 9 a.m., Second CRC, Brampton, Ont. Speaker: Dr. Peter L. Van Katwyk on "Stress and the Family — When Families Help."   |
| Nov. 2-14        | CSS's Harry Houtman plans to be in Alberta.   | Nov. 21          | Fall concert by "The Con Spirito Choir" (dir. John Kaldewy), 7:30 p.m., First CRC, Sarnia, Ont. Guests: Andre Knevel at the organ and the ladies choral group "Sing for Joy." Info: (519) 383-0438.  |
| Nov. 3-7         | Organ/piano recitals by Sander van Marion and Matthijs Koene. All events at 8 p.m. Nov. 3: First Presb. Church, Chatham, Ont.; Nov. 4: St. Paul's Anglican church, London, Ont.; Nov. 5: St. John the Evangelist Anglican Church, Strathroy, Ont.; Nov. 6: CRC, Jarvis, Ont.; Nov. 7: Christ Church Cathedral, Hamilton, Ont.                                 | Nov. 24          | Organ concert by European concert organist Jean Guillou, 8 p.m., St. Catherine Cathedral, Church St., St. Catharines, Ont.   |
| Nov. 4           | Organ recital by Jonathan Oldengarm, 12 noon, St. Paul's, Bloor Street, Toronto, Ont.   | Nov. 26 - 38     | "The Tavern," a main stage production by George M. Cohan, directed by Raymond Louter, 8 p.m., Redeemer College, Ancaster, Ont. Matinee: Nov. 25 at 12 noon. Info: (416) 648-2131.  |
| Nov. 5           | Photo exhibit "Through the Lens: Photographic Images by Lynda Cockcroft," 7:30 p.m., Redeemer College, Ancaster, Ont. Show continues till Dec. 4  | Nov. 27 - Dec. 4 | The TDCH drama dept. presents Oscar Wilde's "The Importance of Being Earnest," at the TDCH, Woodbridge, Ont. Regular performances: Nov. 27 and Dec. 3 (8 p.m.). Dinner theatre performances: Nov. 28 and Dec. 4 (7:30 p.m.). For tickets call (416) 851-1772 or 741-2273, a.s.a.p. |
| Nov. 6           | "Back to God Hour" rally, 8 p.m., CRC, Aylmer, Ont. Speaker: Rev. Dave Feddes. Special Music.   | Dec. 4           | Christmas concert by the RC Concert Choir & Chamber Orchestra (directed by Christiaan Teeuwssen with Carolyn Stronks on flute), 8 p.m., Redeemer College, Ancaster, Ont. Info: (416) 648-2131.   |
| Nov. 6           | Organ/piano recital by Melanie Beck, 8 p.m., Redeemer College, Ancaster, Ont.   | Dec. 6           | "Nederlandse Kerstzangdienst," 7:30 p.m. Emmanuel Ref. Church, 170 Clarke St. N., Woodstock, Ont. Will be repeated on Dec. 13, same time. Info: (519) 537-6422.  |
| Nov. 7           | Arts & Crafts show/sale, 10 a.m. - 3 p.m., at TDCH, Woodbridge, Ont.  |                  |  |
| Nov. 7           | CLAC Fall Conference, 9:15 a.m. - 4 p.m. at 5920 Atlantic Dr., Mississauga, Ont. Theme: "Christian witness in confused times." Speakers: Harry Antonides, Ed Grootenboer, Ray Pennings and Ed Vanderkloet. Info: (416) 670-7383.  |                  |  |
| Nov. 7           | "Back to God Hour" rally, 8 p.m., St. George's Anglican Church, Guelph, Ont. Speaker: Rev. Dave Feddes. Special music by OCMA and Andre Knevel.   |                  |  |

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## News

## Some baseball fans 'obsessive'

...cont'd from p. 1

Robert Day, who teaches physical education at The King's College in Edmonton, has a different view. "It's a wonderful game," he says. "It's highly entertaining. And this couldn't have happened at a better time in Canada. Sport reflects the mores in society. This may even turn a few No or undecided votes to Yes because of this national fervour."

Though admitting that there's "a general feeling in the West that we hear too much about the Blue Jays and not enough about the Expos," the American League play-offs and the World Series are different. "On a very popular sports talk show the major talk is about the World Series, not about hockey," asserts Day. "The two major newspapers are giving it lot of coverage. People have rallied around the Blue Jays. People laugh at the Canada/U.S. thing, yet they're looking for things which indicate to them that the U.S. doesn't want them to win."

Day plays baseball himself, and was in fact given tryouts with the Detroit Tigers and Philadelphia Phillies as a teenager. He moved to Edmonton from Chatham, Ont., in the 1970s and has seen baseball's popularity steadily grow in Edmonton since that time—helped by the fact that for 11 years the city has had a Triple A team (on which Jays centre fielder Devon White played).

If baseball has a major flaw it's that "big business" aspect, says Day. "I'm disappointed that that's where all professional sports are moving. There's a social justice aspect to this; there's a lot of inequity, including all the ticket scalping."

## Positive effect on patriotism

Avid Blue Jays fan Ted Van Geest, a hardware store manager in St. Catharines, Ont., goes to "as many as 10 or 12 games a year at Skydome." Van Geest has run into quite a few of Ringma's stereotypical fans.

"You see a lot of ignorant behaviour, foul language and rude comments about players," he says, "and drunkenness is a common thing amongst the younger males, especially"—but not during the play-offs or Series, for some reason.

"When baseball becomes an obsession to the point that other things are affected by it, that's wrong," asserts Van Geest. "I've been on a high; I've been thoroughly enjoying these post-season games, but it's a short-term thing."

Van Geest thinks the Blue Jays euphoria "is having a positive effect on Canadian patriotism." He thinks that normally "we are very negative; even the flag incident [when U.S. Marines in

Atlanta inadvertently displayed the Canadian flag upside-down] showed that at first. Maybe it has awakened a sense of pride. But if it has a long-term effect in people's minds—I doubt it."

## Joyful restraint

William Barneveld, principal of Toronto District Christian High School reflects on how students are reacting. He's surprised they haven't been "swept up in" the euphoria. "I thought there would have been more cheering, yelling in the halls," he concedes. "One young

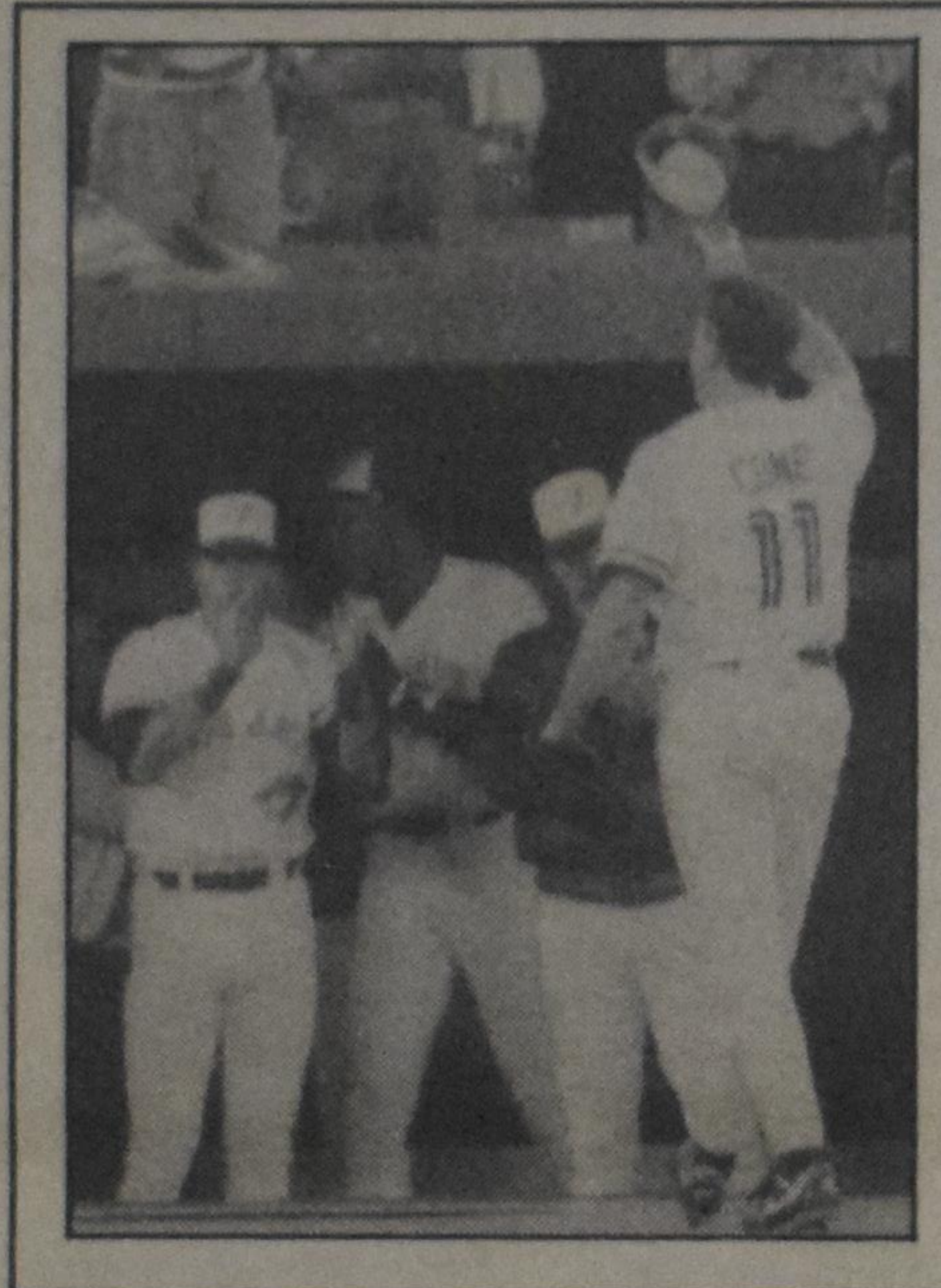


Photo: C.C. files

Toronto pitcher David Cone acknowledges fans' applause.

teacher, who sees it as a 'once in a lifetime thing,' is organizing a group of students to go to Yonge Street to watch and participate in the celebrations [assuming the Blue Jays win]," says Barneveld. "I view it as innocent fun. There was some discussion, however, of whether we should cancel a PTA meeting tonight [for Game 5 and Toronto's chance to win the series at home]. Teachers were concerned they would do a lot of work with so little return because so few parents would be there. While they wouldn't push to cancel it, if we had cancelled, a good portion of the teachers, too, would be in front of the tube tonight."

Barneveld, a former physical education teacher and still a coach of various sports, is a fan himself. But he acknowledges, "The euphoria is short-lived. And perhaps we Toronto folks are overestimating how much the rest of the country is interested in this."

Barneveld is another who intensely dislikes "the huge player salaries" and the hero worship players are afforded, especially by teenagers. Because of those salaries Barneveld is carrying on his own private protest. "I get lots of free tickets," he says, "but I give them away. I refuse to go to games anymore. And whenever anybody asks me why, I

tell them."

Is there a deeper reason that a *sports team*, made up of Americans, Dominicans and Puerto Ricans who have temporarily adopted Toronto as home, captures Canadians' imaginations?

Physical education professor John Byl of Redeemer College in Ancaster, Ont., says, "I think part of it is we all like a winner. If we can latch on to something that's going well, we will. This is not an exciting time in Canada, but this *is* exciting. And the flag incident got everybody more nationalistic than if that hadn't occurred."

Personal and family therapist Mirth Vos of St. Catharines, Ont., agrees with Byl but elaborates on his idea from a psychological point of view.

## 'Heroic struggle'

"There's a 'collective unconscious,'" she says. "Everyone in a culture picks up a kind of mythology around certain concepts. One of those concepts is 'the warrior' and 'heroic struggle,' an understanding of being on an heroic quest against great odds. That struggle is common to all human endeavour."

"In our individual lives we have very few chances to be heroic. We feel powerless about so many things," Vos continues. "But here's a chance to transcend ordinariness. That's the key to what's happening with the Jays. And in any situation in which people have a common goal, or that is a common meaningful event—from a blizzard to the Gulf War—people bond. People who don't know each other talk to each other, work together."

"A woman at a flower shop yesterday immediately started talking to me about the Blue Jays and said she could hardly do her work. This shared experience allows for an enormous amount of interaction between all sorts of people. You get an openness to one another that doesn't normally occur, explains Vos." That's why, far-fetched as it sounds, some say the outcome of the referendum could be effected.

"When I think of this phenomenon and the Christian church," muses Vos, "it strikes me that the reason the Christian faith is foolishness to the world is because it doesn't have this heroic aspect. People don't identify with this crucified, shamed figure, and the Christian church is always 'other' than what the common mind dreams up. People are drawn to the grandiose and heroic, not to what is 'servant.'"

But when it comes down to it, it's fun. "Maybe I don't know the idolatry of the real fan; I can't imagine that," concludes Vos. "But I just see people getting lots of enjoyment and pleasure from the Blue Jays."

## News Digest

Bill Fledderus, column editor

## Cod farming could save industry

ST. JOHN'S, Nfld.—David King, managing director of The Canadian Centre for Fisheries Innovation, is improving techniques for raising fish in circular mesh cages that float in the ocean. It's called "fish farming" or "aquaculture," and the world leader is Norway. Canada needs to spend money on fish farming, says King in a recent Canadian Press interview. He says Canada could use fish farming to help depleted cod stocks make a comeback, but so far there are only 10 cod farms in Newfoundland.

"It's the miracle of the loaves and the fishes, where you multiply the fish," he says. He sees fish farming as a way of saving many of the economically depressed, small communities in the Maritimes. He says he can realistically envision Newfoundlanders, for example, who would spend 10 weeks per year fishing and the next 25 as fish farmers.

"It's a way to move away from dependence on unemployment insurance," says King.

## Genetically engineered tomatoes on the way

WASHINGTON, D.C.—The U.S. department of agriculture recently announced that it would no longer regulate shipping and production of a genetically engineered tomato called "Flavr Savr." The decision means that the newfangled tomato, which takes about four weeks to ripen after picking instead of the usual two, will soon be test marketed in selected areas of the U.S. and likely become widely available by August 1993, which would make it the first major bio-engineered food to hit the market, according to stories by Reuters and the *Christian Science Monitor*.

The tomato has been tested under federal supervision since 1987. It is different from normal tomatoes in that one of its genes has been removed, turned around so that it is "backward," and re-inserted. The result: a halt in the production of an enzyme which causes the tomato to become mushy and spoil, enhancing flavour and lengthening shelf life. Calgene Fresh Inc. of Evanston, Ill., the producer of Flavr Savr, is now waiting for the Food and Drug Administration to announce whether the product is completely safe and if the tomato will require special labelling.